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ART. I.—LATIN LEXICOGRAPHY.

A new Latin-English School Lexicon on the Basis of the Latin-German Lexicon of Dr. C. F. Ingerslev. By G. R. CROOKS, D.D., late Adjunct-Professor of Languages in Dickinson College; and A. J. SCHEM, A. M., Professor of Hebrew and Modern Languages in Dickinson College. Philadelphia: J. B. Lippincott & Co. 1859.

FROM the fact that the Latin classics form part of the sources of our own and modern European culture; that they are excellent drill-masters of the intellect, and form a harmonizing equipoise to the study of the physical sciences; that they constitute a large and important element in our own and other modern languages; that often the thorough knowledge of a subject involves a knowledge of its historic development, which history lies in the Latin; that they are the best of a large literature, time having kindly destroyed the worst; that without them the student cannot be fully admitted into the real life, the inmost nature, of the grave, aggressive, objective, and practical Roman, whose character, and in a great measure the language, is to this day perpetuated in a degenerate Church, with its excess of concrete symbolism, its official genealogy, external pomp, and justification by works: these facts, together with the intrinsic excellence of the literature itself, will guarantee for the Latin classics, not a pre-eminent, but a co-ordinate position in a system of liberal culture; and without them one must feel, to the extent of that loss, like an alien in the commonwealth of letters. The lexicon at the head of this article professes to give an easy, and rapid, yet thorough and scholarly, introduction to this language. These claims, together with the wide popularity of its German prototype, which has gained the praise of eminent German critics, and has been translated

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into Dutch, demand more than a passing notice; and especially so since the authors, instead of making a servile translation of the German work of Ingerslev, claim it only as the basis of a more thorough work and one better adapted to the wants of students. We shall return more directly to the lexicon itself after giving a brief historical sketch of Latin lexicography.

Among the Greeks the sophists are said to have given the first effective impulse to lexical studies, and after these the grammarians. The term *grammarian* is best defined by the terms *philologist* and *critic*, for his labors extended over the broad field of interpretation, revision, criticism, compilation, and research into the origin and structure of language. Words that were peculiar in form or signification the grammarians style λέξεις. Words obsolete, difficult, rare, foreign, or provincial they styled γλῶσσαι. Hence the origin and application of the terms *lexicon* and *glossary* to such and similar collections of words. There were lexicons of this imperfect sort among the Greeks, before the Roman conquest; Homeric lexicons particularly, in which the Greek youth sought for elucidations of their great poet.* The Romans, stimulated by the lectures and example of Crates Mallotes of Cilicia, about 158 B. C., began in earnest to study the etymology and grammar of their own language, and to write critical commentaries on their own prose writers and poets. Being acquainted with the Greek language, and the labors and methods of the Greek grammarians, they made quite a rapid progress in their philological studies, the results of which were included sometimes in their commentaries and sometimes in separate treatises.

Among the Romans lexicography had its most marked beginning in the elucidation of the meaning and etymology of the old law terms and legal formulas. Before the Augustan age there were glossaries or special dictionaries, particularly of terms pertaining to law, such as that of Ælius Gallus on the origin and meaning of terms of jurisprudence; the Glossarium of Varro; the work of Quintus Cornificius, famous among the ancients as a curious and learned treatise on etymology, and written about 44 B. C., and often quoted by Festus, and in which, for the sake of illustration, Roman antiquities and the Greek language are frequently quoted. Among other glossographers of this and the succeeding age† Varro,

* Quarterly Review xxii, p. 207.

† Some of the most noted were L. Cincius, *De Verbis Priscis*, fragments of which were preserved by Festus; Veranius Flaccus, *De Verbis Pontificalibus*, and *Priscorum Verborum Liber*; Antistius Labeo, noted for his skillful elucidation of law terms; Ælius Stilo on the Salian Verses; Santra, *De Verborum Antiquitate*; Publius Luvinius, *De Verbis Sordidis*; Modestus, *De Vocabulis Rei Militaris*.

De Lingua Latina, and Verrius Flaccus, *De Verborum Significatione*, demand special notice, as their works embodied most of the results gained in the study of language up to their time, and so represent an early stage in Latin lexicography. Of Varro's most famous work, *De Lingua Latina*, only six books of the original twenty-four are extant, from the fourth to the ninth inclusive, and these in a mutilated form. The first three books are taken up with a defense of the study of etymology; the fourth and fifth with etymology itself; the sixth with poetic terms and common terms used metaphorically, and the rest of the work chiefly with grammar and syntax. We have in Varro mainly the two lexical elements, etymology and definition; which last, though now the chief element of lexicography, receives but a meager treatment; while the first, a minor element, is amply discussed. The etymologies are often fanciful or absurd, showing an ignorance of the principles of etymology; a casual similarity of form was enough of itself to ally one word with another. The arrangement of the words was not the simple and natural alphabetic one, but a complicated classification of subjects; first of *places* and *things in places*, and secondly of *time* and *things done in time*, with their subordinate groups relating severally to heaven, earth, sea, air, gods, men, clothing, months, days, thoughts, deeds, and the like. The work of Verrius, the freedman, was superior to that of Varro, and much more like a modern dictionary. Verrius himself was a famous rhetorician, and the head of a celebrated school of grammarians in the reign of Augustus, of two of whose grandsons he was tutor. His chief work, the lexicon referred to above, was probably quite large, as the abridgment, which Festus made of the work, consisted of twenty books, each book generally comprising a letter, under which the words came usually in alphabetical order. This work was valuable not only for its interpretations and etymologies, but also for its historical notices and antiquarian details. The work of Verrius is lost, but the epitome of Festus is, in part, still extant. Among the grammarians of the first and second centuries, A. D., were several lexicographical writers of some note.*

Nor were the synonyms of the language neglected. Cato is named as the first Roman writer who drew distinctions between synonymous words; also Rhemnius Palaemon, one of the most cel-

* Gavius Bessus, contemporary of Trajan and author of *De Origine Verborum*; Suetonius Tranquillus, the secretary (magister epistolarum) of Hadrian; Valerius Probus, *De Litteris Antiquis*. About A. D. 500, F. Planciades Fulgentius wrote two philological works, *Expositio Sermonum Antiquorum* and *De Expositio-
one Virgiliane Continentia*.

celebrated grammarians and teachers of his day, about A. D. 50, wrote *De Differentiis Sermonum*; Cornelius Fronto, *De Differentiis Vocabulorum*, fragments of which are extant; Nonius Marcellus, *Compendiosa Doctrina de Proprietate Sermonum*, wherein distinctions are drawn between such words as *augurium* and *auspicium*, *urbs* and *civitas*. This was also valuable for its abundant quotations from previous authors. Before A. D. 476 Agroetius wrote *De Orthographia, Proprietate et Differentia Sermonis*, generally reckoned as a supplement to a similar philological work by Flavius Caper. A very useful work in its bearing upon the language, antiquities, and history of the Romans, was the epitome of Verrius, made probably in the third century, by Sextus Pomponius (Pompeius) Festus, whom we have already named. This epitome omitted the obsolete words found in Verrius, and yet added many examples of old words. Such, however, was its extensive use that it caused the partial neglect and subsequent loss of the original. In the eighth century Paulus Diaconus (Paul Winifred) made an abridgment of Festus, whose work it rapidly supplanted, as his had that of Verrius. In the beginning of the sixteenth century an incomplete copy of Festus, beginning with the letter M, was discovered, and by Aldus Manutius united with a copy of Paul into one work, which was printed in 1513. Subsequently other union editions were published, and from a copy before us, published in 1584, in Paris, we judge the abridgment of Paul to have been about one third the size of the original.

Of great value to lexicography in particular, and to literature in general, were the *Origines sive Etymologiae*, in twenty books, of Isidore of Seville (Isidorus Hispalensis), who flourished about A. D. 600, and was reputed to be the most learned man of his age. These were mainly compilations, and valuable as showing the progress of lexicography and other branches of learning at the beginning of the seventh century. They form a sort of encyclopedia, were much consulted in the middle ages, and are even now of eminent service, not only in explaining the meaning of terms, but also in matters of literary antiquity, embracing as they do words pertaining to philosophy, theology, arithmetic, music, astronomy, jurisprudence, philology, logic, rhetoric, etc. The last ten books are mainly devoted to etymology, which is often fanciful and sometimes absurd. Thus *gladius*, sword, is derived from *gula*, throat, inasmuch as the sword was sometimes used to cut the throat. Death closed his life before he had completed this work, which was finished for him by Braulio, bishop of Saragossa. He wrote also a work on synonyms, entitled *Differentiarum sive de Proprietate Sermonum*, two books. His

treatment of synonyms is brief but clear; thus: "Inter undam et aquam: unda semper in motu est, aqua vero stativa." Also, "Inter leges et jura: jus dicitur, lex scribitur. Unde et Virgilius; jura dabat legesque viris. Item leges humanæ jura divina sunt." We have also Latin glossaries of his, which have been formed into a *Liber Glossarum*. For many centuries the works of Verrius, Festus, Isidore, and others, had done good service in the advancement of learning, yet as they were deficient, as dictionaries, in matter, and method, and scope, and were unsuitable for the intellectual wants of the advancing ages, the restless spirit of man, striving toward perfection, summoned other laborers into this inviting field of patient study.

Passing into the middle ages we meet with the glossographer, Aelfric, an Englishman, who became Archbishop of Canterbury in 994, and was author of a *Glossarium Latino-Saxonicum*. This was afterward published at Oxford, together with a *Saxónico-Latino-Anglicum*, written by one Somner. To this Aelfric we are indebted for much of the Anglo-Saxon literature that has come down to us. Papias, a noted grammarian, born in Lombardy in the eleventh century, was the author of the *Catholicum Lexicon*, later styled *Vocabularium Elementarium*. This was printed in Milan, in 1476, and also passed through several editions in Venice, the last one in 1496. Papias was followed by De Garlandia, an Englishman, who wrote, besides special dictionaries, *Synonyma et Æquivoca*; and by Hugutio (Uguccio) of Pisa, whose Latin dictionary in manuscript form was to be found in many libraries. A better work than either of these was that of John Balbus, born in the thirteenth century in Janua, a town of Upper Italy, and hence surnamed De Ginoa, De Janua, or Januensis. His dictionary, under the usual title of *Catholicon*, consisted of a Latin grammar and dictionary, both copious and excellent for that age. Its full title, as printed in 1460, by Faust, was *Summa Grammaticalis valde Notabilis quæ Catholicon nominatur*. It was one of the earliest of printed books, and in spite of its defects passed through many editions in Lyons, Venice, and Paris. Balbus made a large use of the works of Hugutio and Papias, as Hugutio himself had of the works of Papias. Several indifferent abridgments of the *Catholicon* appeared near the beginning of the sixteenth century.

Two centuries after Balbus we meet with John Reuchlin, who was born in Pforzheim, in Suabia, in 1454. He was the preceptor of Melanethon, was an eminent Hebraist, author of the first Hebrew grammar and lexicon for the use of Christians, and in his day the equal of the *literati* of Italy in the style of his scholarship, and their

superior in erudition. In accordance with a pedantic custom of the times he changed his German name for the more euphonious Greek equivalent of Capnio. In like manner, meeting in Hesse a precocious youth, ten years of age, and named Schwartzerd, he caused his name to be changed to its Greek equivalent, Melancthon. His *Breviloquium sive Dictionarium* was issued at Basel in 1480. The words were arranged in alphabetic order, accompanied by brief explanations only. His personal influence and scholarship did far more for the cause of learning than his dictionary. Nicolas Perotti, born in 1430, in Sassoferrata, and bishop of Siponto, in 1458 was the author of the *Cornucopia*, a commentary on the Spectacles of Martial, to which was added an alphabetical list of the words explained in the text. There were in it numerous citations from the best classics; the style was clear, and the explanations lucid, but rather prolix. Perotti was one of the first to assist in freeing the Latin language from the many barbarisms which had crept into it. Martial was often obscene, and as Perotti had fully performed his duty as a commentator, he refused the publication of his commentary as out of keeping with churchly dignity and morality. It was, however, freely used by his friends during his lifetime, and published after his death by his nephew. Calepin is said to have rather surreptitiously incorporated this work of Perotti into his own dictionary. Ambrosius Calepinus, an Italian monk and philologist, finding himself not very well adapted to the clerical office, devoted himself to letters, and freely using the works of his predecessors, compiled his *Lexicon Calepinum*, a polyglott dictionary, which in the Basel edition was extended to eleven languages. It is true he relies too much for his Latinity upon the Church fathers, but that had been the practice of most of the previous lexicographers, owing to the fact that the writings of the fathers were read and consulted far more than the Latin classics. The first edition was issued in Reggio, in 1502, nine years before his death, and was quite faulty in its deficiency of good words and abundance of unauthorized ones, in its errors of quantity, and in examples cited from the ecclesiastical instead of the classic writers, and, like other dictionaries, in its confused arrangement of meanings. Still it was in use for nearly two hundred years, and was used by many succeeding lexicographers as the basis of their own works, which is a practical proof of its value in spite of its errors and deficiencies. By the revisions and additions of the subsequent editions it ultimately became a tolerable Latin dictionary, and one of the best polyglotts in Europe.

In 1520 Mario Nizzoli published his *Observationes in Ciceronem Ordine Literarum Digestæ*, which in later and improved editions

was styled *Thesaurus Ciceronianus*. It passed through many editions, the best of which is that of Facciolati, published in Padua in 1734. To other writers and works, of more or less note, in the period we have passed over since the time of Isidore, we can only refer below.*

The *Thesaurus Linguae Latinæ* of Robert Stephens, the famous Protestant printer and scholar, indicates a marked advance and an era in Latin lexicography. Heretofore the dictionaries lacked orderly arrangement and fullness of definition; but little distinction was made between the different degrees of Latinity; no eclectic process to limit the words to any authors or to any age, but the exhaustive process whereby words obsolete, current, classical, ecclesiastical, or medieval were alike used to swell the dictionary to an inconvenient and useless size, for modern students at least. The *Thesaurus* of Stephens was published in 1535. He very properly began his work by a careful examination of the works of Terence and Plautus, whose words he arranged alphabetically and made the basis of his lexicon. The good degree of precision and thoroughness of the definitions, supported by the best classic authority, rather than ecclesiastical or post-classical; and the interpretation of idioms and a definition in French, made it a lexicon much superior to previous ones as a help both to the study of the language and to a purer style. Some of the defects of this work lie in its frequent mistranslations of difficult phrases, or no translation at all of the same; an occasional confusion of adjectives, adverbs, and substantives; and a use of defective commentaries, without any critical sifting of their contents. Improved editions were published in 1543, 1573, 1576, and the revised London edition bears the date of 1735.

The *Thesaurus Eruditionis Scholasticæ* of Basil Faber, a learned German Protestant, was published at Leipsic in 1571. It was chiefly valuable for its details in mythology, history, biography, antiquities, and idiomatic usages; yet that value was lessened by its admission of barbarous and doubtful words, without any caution to the learner. Improved editions have been published by Thomasius, Gesner, and others.

* Matthæus Silvaticus, *Liber Pandectarum Medicinæ*, compiled from ancient authors, 1297; Junianus Maius, *De Priscorum Proprietate Verborum*, 1480. William Brito, an Englishman, and author of a *Glossarium*; Johannes Tortellius, a learned grammarian of the fifteenth century, and a friend of Valla, and author of *Dictionarium Vocum Latinarum*, which was of considerable value in orthography; *Vocabularius Compendiosus ex Summa Januensis, Hugutione, et Papia excerptus*, 1490; R. Veisius, *Catholicon Parvum*, 1491; *Catholicon Armorico-Franco-Latinum* a Johanne Lagadee, 1499; *Vocabularius Optimus, Gemma Vocabulorum Dictus*, Deventer, 1502.

Jacopo Facciolati, born near Padua in 1682, educated in the University of Padua, in which he was afterward professor, and Egedio Forcellini, born at Treviso, were two eminent lexicographers. In 1719 they published a revised and enlarged edition of Calepin. They were also the authors of the famous *Ortogrofia Italiana*. While preparing Calepin for the press, Forcellini conceived the plan of a better lexicon. Assisted by the advice and labor of Facciolati, he began the work in 1715 and ended it in thirty-eight years, 1753. Two years more were spent in revising, and eight in copying it for the press. Forcellini, the chief author, died in 1768, and his work was printed at Padua in 1771, with the fit title *Totius Latinitatis Lexicon*, four volumes folio. To each Latin word its equivalent was given in Latin and Greek. To the work was added an index of barbarous Latin words. The scope of this work came near the modern idea of a good lexicon. The aim was to give every word; and with the word all the meanings, arranged systematically, and illustrated by citations from classic authors. He was careful and critical in his etymologies, rejecting many of the far-fetched ones which had passed down from Varro; equally careful in orthography, and quite full in the grammatical connections of words. Still, with all its excellences, which have made it a source of material for most dictionaries since, it is far inferior, as a scientific work, to our best Latin dictionaries. A glance at Bailey's edition of the same, and then at Andrews' Lexicon, will confirm this.

An edition of Faber's *Thesaurus* was prepared by John Gesner in 1726, who in 1749 also prepared for the press an edition of Stephens's *Thesaurus*. This last was of great value to students and scholars. The text of Stephens received numerous corrections, and additions of phrases and illustrative passages to such a degree that the work may be considered an original one. In fullness of vocabulary no lexicon had surpassed it. A practical defect, however, lay in the order of the articles. The root and compound words being in alphabetical order, but their derivations grouped under these in their etymological order. This alphabetico-etymological method is clumsy and inconvenient, and wrong in its assumption of a linguistic subordination of derivatives to primitives.

A Latin dictionary which had for many years a more extensive use than any other, was that of E. J. Gerhard Scheller, born in 1735, in Lower Lusatia. He was indebted to Forcellini, Faber, Gesner, and others, but made no acknowledgment to the first. Its excellence secured its translation into Dutch by Ruhnken and into English by Riddle. In exegesis he was somewhat in advance of

previous lexicographers. The first edition appeared at Leipsic in 1783, in seven volumes, five of the Latin-German and two of the German-Latin part. Scheller prepared an epitome of his larger lexicon as a school lexicon, which passed through several successive and improved editions under the care of G. Lünemann, and the last edition of which, in 1831, was of signal merit on account of its completeness and accuracy. This edition was the basis of Leverett's lexicon.

Before the time of Robert Ainsworth* English scholars had done good service for the advancement of Latin lexicography in England. True, they were then as now mainly indebted to their continental German neighbors, as these had on their part made use of the labors of their predecessors. A brief sketch of English lexicography is of some interest in view of the fact that dictionaries yet in use among us have an English lineage. We name the most important only.† The *Ortus Vocabulorum*, an English-Latin and Latin-English work, compiled from the *Catholicon*, *Breviloquium*, *Cornucopia*, and other continental works, was issued in 1516. In advance of other English works was the *Bibliotheca Eliota*, of Thomas Eliot or Elliott, printed in London in 1542. The vocabulary was fuller than that of previous English lexicons. Thomas Cooper, in 1552, edited the *Bibliotheca* of Elliott, and enlarged it by the addition of several thousand words, taken chiefly from Stephens and Frisius. Subsequent editions were so much improved and changed that they received from Cooper the title *Thesaurus Linguae Romanæ et Britannicæ*. This was characterized by fuller definitions. Superior to Cooper's was the Cambridge Dictionary, first issued at Cambridge in 1693, with the title *Linguae Romanæ, Dictionarium Luculentum Novum*, and designed as an improvement on Dr. A. Littleton's dictionary, which had gained some fame and an extensive use, and was considered second only to the Cambridge work which supplanted it. In the Cambridge work a careful perusal of ancient authors was made in order to more exactness and

* Between Stephens and Ainsworth, and largely indebted to the labors of Stephens, were several continental lexicographers, such as Coelius Secundus Curio, *Thesaurus Linguae Latine sive Forum Romanum*, Basel, 1576; Th. Trebellius, *Promptuarium*; Johannes Frisius, Latin-German dictionary, which ran through near a dozen editions.

† Other writers and works were Richard Pynson, *Promptorium Parvulorum*, an English-Latin dictionary, 1499; the dictionary of Thomas Thomasius which passed through fourteen editions; the dictionary of John Rider, bishop of Killaloe, a compilation from the best dictionaries then extant; Rider's work was enlarged successively by Francis and Thomas Holyoake and Nicholas Gray. For other writers and fuller notices consult preface to Ainsworth's Dictionary.

fullness of signification, many fanciful etymons were corrected, much bad Latin expunged, and poetic words distinguished from prose. The editors made use of the lexicon of R. Stephens and of certain manuscript works on the best Latin writers written by Milton. But surpassed by no previous Latin lexicon, taken as a whole, in England or elsewhere, was the English-Latin and Latin-English dictionary of Robert Ainsworth, first issued in 1736, and which came rapidly into general use in the English schools. The Latin-English part has the elements and the general features of the best lexicons of the present day. The defects lie rather in the execution than in the plan. The scope of the work includes all good words in Latin authors. The exegetical department aims at a logical order in the statement of the different senses, which are based on the etymological sense of the word, which is the method now adopted by the best Latin lexicographers. The meanings are illustrated by citations, inconveniently, however, separated from them. Idioms and phrases are found under the sense to which they naturally belong. Words are indicated as frequent, rare, poetic, and the like, according to their speciality of use. It is something more than a mere word book, although not up to the continental position of philology even of that day; if it was not as abundant in quotations, nor so complete in detail, as some German contemporaries, it was at least founded on a better plan. Several abridgments have been made of the work, and manifold editions of the same published in England and the United States; one as late as 1856.

Of American works, the dictionary of F. P. Leverett, published first in 1837, is of interest as in its turn supplanting other dictionaries in extensive use among us. It was a compilation and translation mainly of Lünemann's Scheller, and of Forcellini. Its chief defect is a lack, especially in the longer articles, of a well-connected and perspicuous arrangement of significations. Also the mode of treating the synonyms is inconvenient for use. The Complete Latin-English Dictionary of Mr. Riddle, of England, which appeared a short time before that of Leverett, was taken chiefly from Lünemann's edition of Scheller, and supplanted the use of Ainsworth in most of the English schools, but is somewhat behind the philology of the age, deficient in etymology, in precision, and in the development of the definitions.

The labors of modern philologists and critics, particularly the German, had gathered a large amount of lexical materials, and brought about more scientific methods of treatment in lexicographical study; and etymology, on which the exegetical department of lexicography

rests, had become a science based on philosophical principles in the hands of Bopp, Donaldson, Pott, and others. These facts demanded a lexicon more in accordance with the advanced position of philological science and the practical spirit of the age. This demand, mainly in its scientific aspect, was answered by the publication of the first volume of William Freund's *Wörterbuch der Lateinischen Sprache* in 1834, and the fourth and last volume in 1845. In the same year, 1845, appeared Freund's *Gesamtwörterbuch der Lateinischen Sprache*, (condensed dictionary), intended as a school lexicon, and which Mr. Riddle made the basis of his Copious and Critical Latin-English Lexicon, printed in London in 1849. Lexicography was now a science with its own clearly defined elements, the difference in the treatment of which determined the differences, and hence the superiority or inferiority, of the various dictionaries. Dr. Freund's lexicon marks the beginning of the most thoroughly scientific era of Latin lexicography, particularly in the exegetical department. The value of his work is attested by the use made of it in this country and in England. The lexicon of Dr. E. A. Andrews, which appeared in 1851, is founded on the larger, as that of Riddle on the smaller work of Freund. This work, which is the best of the kind among us, and that of Riddle, are of great value to both students and teachers; and though neither is a *thesaurus* of the language, yet both have retained from the original German work the excellent characteristic features of plan, illustrative references, philological remarks, thoroughness and logical connection of definitions, and have added to its vocabulary, particularly in proper names, and occasionally retrenched examples of needless length. The quotations and references to Latin authors are much fuller and more precise in Andrews than in Riddle. This is owing to the fact that Andrews used the larger work while Riddle used the abridgment of the same. The dictionary of Freund, and consequently those of Andrews and Riddle, with all their superiority, nevertheless show us that a perfect Latin lexicon, with the comprehensive plan as given, cannot be accomplished by one man. Freund fails not in plan, but in execution. He is considerably behind the present position of the science in etymology, in completeness, and in critical accuracy.

Four years ago appeared in London the Latin-English dictionary of W. Smith, editor of the dictionaries of Greek and Roman Antiquities, Biography, and Geography. This work was based on the works of Forcellini and Freund; and so far as Freund is concerned, it is mainly an altered reprint of the American edition of the same by Andrews. Wherein it differs from the American edition,

it follows the Lehman text less closely. Nor is it always the better for that. The etymological element is, however, treated by Smith with unprecedented excellence; the latest results in philology, comparative and special, are incorporated into the work, together with kindred illustrative words from cognate languages. In some cases the multiplicity of the chronological divisions in Freund have been wisely rejected. But to students, at least, the value of Smith's work is seriously injured by the omission of proper names, and, as a consequence, the frequent omission of the figurative uses of the same and their derived adjectives. We know the apology for this omission, yet wonder at the blunder which thus excludes a large class of words that are constituent parts of the language, and not simply subordinate parts of proper names. It is a short-sighted defect, for which the classical dictionary supplies but an imperfect remedy, and which assumes a fixed relation of dependence between primitives and derivatives which the usage of language will not always warrant. Smith compromises the matter, however, by giving some of the figurative uses of proper names, and a few of their derived adjectives. This meager attempt to repair the mistake and consequent inconvenience of these omissions, still leaves the learner to grope his way in the dark in regard to many words he meets with. This dictionary can have but a very limited use among students.

When Lünemann died, Georges was employed to superintend the issue of his edition of Scheller. In so doing, Georges made so many changes and additions that he soon afterward published the work in his own name; and the edition printed in Leipsic in 1855, in two large volumes, is of great value for its full vocabulary, etymology, and the lucid statement of the meanings. Of a still fuller vocabulary and more numerous authorities is the Latin-German dictionary of Reinhold Klotz, completed in 1857. This last is very defective in etymology, giving nothing outside of the Greek and Latin, and but little in these. It is less clear than Georges in the exegetical part also. But the critical accuracy of both Georges and Klotz, obtained by a careful sifting of doubtful readings, by a careful study of the best, and most recent, and most critical editions and special lexicons of Latin authors, and by verifying the citations, give these an authority beyond that of any other similar work. Future lexicographers, for the latest and best results of lexical criticism, must consult Georges and Klotz rather than Freund, whose labors are considered as rather of a philosophical than a practical cast. The larger Latin-English lexicons now in use, and their originals also, belong to an inferior age of critical accuracy in lexicography. Germany is still supplying England, France,

Italy, and Spain, as well as ourselves with lexical materials; and her present position in critical exegesis and philology, her grand collections and best editions of the classics, enable her scholars to supply the classical book market of the world.

We will close this brief sketch by a reference to the proceedings of the Philological Congress held last September in Vienna, from which we learn that the *Thesaurus Linguae Latinæ*, par excellence, is now in course of preparation by some of the first scholars of Germany. It will include all the words of the Latin language from the earliest ages to about A. D. 1550. In etymology, where it is possible, words are traced to their origin, whether in the cognate Indo-Germanic, or in unallied languages, and then the changes are shown which the words have passed through in the Romanic languages. It will omit only doubtful etymologies. The plan of preparation of the work is the only method of obtaining accuracy and thoroughness. Special lexicons are to be prepared on Latin authors, in accordance with the present condition of philological criticism, and from these the *Thesaurus* itself is to be compiled. It will be the joint labor of many scholars, working by the same plan. Ten years hence is the time spoken of for its completion.

In the arrangement of words in a dictionary two systems have been in prominent use, the *alphabetical* and the *alphabetico-etymological*. The first ranges all the words alphabetically; the second ranges the root and compound words alphabetically, while their derivatives are grouped under these according to the degree or form of the derivation. Of this last method, Gesner's *Thesaurus* in Latin, Scopula in Greek, and Richardson in English, are examples. The alphabetic is the most convenient and not a whit the less philosophic. The etymological method is based on the genetic connection of words; but this connection is simply a fact of pedigree and not of dependence; of origin, not of subordination; and when a word has become a part of the language by standing as a sign of a determinate idea, then the genetic connection with the parent word is broken and its history is its own.* Each word, then, is an independent monograph of the language, requiring a statement of its form and grammatical connections, which are its outward nature; and the statement of its meanings, which are its inward nature. Hence the object of Latin lexicography is to give the history of each word, which thus constitutes a species of verbal biography, and is a science having a two-fold object: first, its own perfection or completeness, that is, finding its end in itself; and secondly, the interpretation of Latin authors. Freund recognizes the first, and repu-

* Freund's Preface in Andrews's Latin Lexicon, p. xviii.

diates the second, in his preface to his work ; but in the work itself the practical element has outwitted the refined speculative ideal of the German, and he acknowledges the latter also by giving the history of words only so far as they are used in Latin authors of the national language, and by thus leaving the history of words incomplete, confesses that Latin lexicography modifies its objective character by its relation to Latin literature.

Medieval lexicographers were fond of swelling their vocabularies with all words within their reach, whether classic, current, or obsolete. Modern lexicography usually, however, employs the selective, not the exhaustive process ; and hence usually rejects words that live only in the traditions of the grammarians, and words and meanings found only in the middle ages. The lexicon of Messrs. Crooks and Schem is an adaptation to the wants of college students, rather than of professional philologists. A text-book for students, not a *Thesaurus* for scholars, a work for the recitation room, not of reference for libraries, being needed, the present lexicon omits the Latin of the Church fathers and of the brazen and middle ages, as also many words belonging to writers on medicine, architecture, and natural history, and also to writers in bad repute for morals and style. By these omissions the work becomes a standard of a purer Latinity, and greater space and attention are given to the best classical writers, such as Cicero, Sallust, Nepos, Caesar, Livy, and Tacitus, and others among the prose writers, and Horace, Virgil, and Ovid among the poets. It also contains a full list of proper names in mythology, history, geography, and antiquities, whereby it supplies the student with that use of a classical dictionary which is needed in translating. This is an excellent feature of the work, and its completeness in this respect gives it a marked superiority as an educational instrument. The authors have aimed at making a lexicon that shall include the latest and best results in philology, and, while strictly scientific in its principles, shall yet be brief, clear, thorough, and to the point, in whatever pertains to students in their collegiate course.

The elements of Latin lexicography in its present high scientific character admit of a three-fold classification : 1. The linguistic ; 2. The exegetical ; 3. The statistical. We shall briefly consider these with special reference to the lexicon at the head of this article.

The linguistic elements. A cultivated language groups its words into classes characterized by certain peculiarities of gender, declension, and the like. The lexicon designates the class or characteristic of the word by certain abbreviations or signs easily understood, and at the same time gives such anomalous forms as will give com-

pleteness to the external history of the word. This is the *grammatical element*. For a clear, logical interpretation, the necessity is clear, of starting with the primary sense of a word, to gain which the word must be traced to its root; this is the *etymological element*, which has been treated with great care and fullness in the lexicon before us. Thus: "MAGNUS . . . [root MAG, which appears also in *mactus*, *macto*—cf. Gr. μέγας:]" also "ARS . . . [from ἄρω, 'to join;' prop. *skill in joining*.] Etymology opens a wide and inviting field for word hunters. Such in some cases has been the absurd and fanciful nature of its deductions that etymological science is not held in the highest repute among all scholars, even with its present sound principles and method in the hands of modern philologists, such as Bopp, Diez, and others. From Varro to Vossius inclusive, in the seventeenth century, etymological investigations, although of great service to lexicography, were nevertheless loosely conducted on assumed analogies and casual similarities of form. This lexicon contains not only the carefully considered etymologies of Dr. Ingerslev, but matter from the recent results of philology, and the best German and English lexicons, such as that of Georges, which is one of the foremost of the age in critical accuracy. Closely connected with etymological is the *comparative element*, or the comparison of the Latin with kindred words in other languages for the purpose of illustrating a *form* or *meaning*, or showing some important *analogy*. Thus, quoting from the lexicon, "FERO, tuli . . . [φέρω; cf. τλάω:]" so, also, "TALIS, [the demonstrative force of the 't' appears in Sansc. *ta* (this,) Gr. τό, English this—cf., also *tam*, and, for the ending, *qualis*.]" It is not difficult to avoid trenching too largely upon comparative philology, as the polyglott editions of Calepin have done, by giving the equivalents from several affiliated and unaffiliated languages. We commend the use of words from any other language whenever they offer a more radical meaning, or a clearer illustration of the force of a word, than the Latin itself. Especially do we commend, as quoted above, this use of the Sanscrit,* where the radical forms are generally purer than in the Latin and Greek. This can be done without interfering with the due speciality of Latin lexicography. And again, for an exact use of language, synonymous words must be discriminated; hence the *synonymous element*. The benefit of the study of a foreign language is partially lost if the scholarly habit of discrimination in the choice of words is not exercised. Of this element Andrews offers but a meager treatment, Riddle none at all, and Leverett gives the

*A Sanscrit lexicon, far superior to any now in use, is in process of publication at St. Petersburg.

synonymous words with their distinctions under one of the synonyms, but has the unfortunate defect of no reference to these under any of the others. In no other Latin-English lexicon is there such a full and convenient treatment of synonyms as in the present work. It will suffice the student for a text book of synonyms. The following example will show its method: "HOSTIS, . . . *an enemy*, (that is, an armed enemy with whom the state, not the citizen, stands in hostile relations—cf. *inimicus*;)” and under this last we have, "INIMICUS . . . *hostile*, (in private relations; it refers to one's personal feeling—cf. *hostilis*, *hostis*.)” Here the specific difference between *hostis* and *inimicus* is clearly pointed out as a difference of *national* and of *personal* hostility. The mutual references bring the word within easy reach of the student, and the concise method and the accurately drawn distinctions are worthy of praise.

The *exegetical element*. This is the chief element of lexicography. In arranging the significations three methods have been in use: the method of *generality*, the *purely historical*, and the *genetico-historical*. The first starts with the most general signification of a word, and subjoins the others in the order of their frequency of use, but as it is often difficult to decide on the comparative generality, this method must speedily degenerate into a confused assemblage of meanings. The second, or the chronological, gives the meanings in the order in which they occur in successive writers. On this plan the first meaning will be taken from the oldest Latinity, the last from the writers of the latest ages to which the dictionary refers, and the intermediate ones from writers in their chronological succession. This method commends itself for the precision with which it exhibits the external history of a word, but it lacks logic, and is liable to a confused interchange of the primitive and derivative, literal and tropical significations; for the primitive sense is not always found in the earliest writers, and is sometimes obtained only from other forms of the word; nor are the transferred senses found in the latest writers only. The genetic order of the various meanings not unfrequently varies from the chronological succession; hence the occasional confusion in this historic method, which does not attach to the *historico-genetical*, wherein the logical development combines with the history of a word. In this method the primary or root meaning, or if that cannot be determined, then one of the earliest occurring material significations, is taken as the point of departure in collating the significations as they appear to have proceeded from that primitive, and thus there is a genetic connection of the transferred senses with the original, and also with each other. Moreover we often wish to know at what period a cer-

tain meaning or word was in use. But in the multiform transitions in the uses of words from one sphere of life to another, and in the occasional alternation of primary and derived meanings, the logical does not always coincide with the chronological; hence the *chronological* feature, which fixes the historic position of a word by notations, such as ante-classic, classic, and the like. This historico-genetic method of exegesis must, from its scientific accuracy and historic convenience, win its way over the purely historical to a general acceptance, as the best method of tracing out and arranging the significations. No other method combines so many excellences and avoids so many defects. The lexicon of Messrs. Crooks and Schem follows this method, and is pre-eminent for the precision and naturalness obtained both in the divisions of the articles and the logical order of the meanings. By the conditions of their task, which was a text-book for colleges and the higher classical schools, not a *thesaurus*, some of the numerous subdivisions of the longer articles were avoided by giving the tropical usage in immediate connection with the proper signification from which it is derived.

The *statistic element*. We often need to know whether a word or a meaning occurs once, rarely, or frequently; whether it is a technical expression in art, science, poetry, rhetoric, prose, low life, law, or religion. These statistics are indicated by certain convenient signs or abbreviations. We may justly lay stress upon this element, seeing that words are an index of a nation's life. The rarity of philosophical, metaphysical, and æsthetical terms, and the abundance of military, practical, legal, and materialistic, infallibly mark the material, earthly, warlike, unpoetic, legal Roman. The names of the Muses and Graces are Greek; but Faith, Concord, and other personifications of the more practical and businesslike virtues, are Latin.

There are other peculiarities of the work that demand notice. The profuse mass of citations in the larger lexicons, which are mustered about the definitions, and which, though valuable for the mature scholar, nevertheless weary and distract the student, are here dismissed, and only enough retained to fully illustrate the uses of the word; and even these are stripped of their superfluous portions, and so presented as a clear and direct illustration. Thus under *immensus* both Leverett and Andrews quote from Cicero as an illustration: *Si immensam et interminatam in omnes partes magnitudinem regionum videretis*. In this the illustrative words are *immensam*, *magnitudinem*, and *regionum*, and these only are needed; hence we have *immensa magnitudo regionum*, which contains the gist of the illustration in by far the most serviceable form.

And again: in most lexicons the inconvenient and absurd etymological method is retained for adjectives derived from proper names; but here, excepting in a few special cases, they are placed in their alphabetical order, which facilitates the reference to them.

This lexicon will be found to combine, in a high degree, thoroughness with facility of use, as will be seen from a comparison of an article with the same one taken from Andrews's Dictionary.

CROOKS AND SCHEM.

Supplicium, ii, n. [supplex.] Prop., a kneeling down for prayer, or to receive punishment:—1: A) AN HUMBLE SUPPLICATION offered to a deity, A PRAYER; hence also (ante-cl.) sometimes—an act of worship, in gen., a sacrifice, offering: ss. deorum, to the gods; placare deos suppliciis: B) (Sall.) an humble entreaty, in gen. 2) A PUNISHMENT, esp. CAPITAL PUNISHMENT: sumere (capere, exigere, etc.) s. de aliquo, afficere aliquem supplicio, to inflict capital punishment; dare alicui supplicium, to be punished by any one; ultimum s., suicide. Hence: A)=TORMENT, PAIN: cruciatus et supplicium: B)=NEED, SUFFERING from a wound, etc.

ANDREWS.

Supplicium (subpl.) ii, n. [supplex; prop., A KNEELING DOWN, either as a suppliant or to receive punishment.]

I. In religious lang., *Humiliation before God, a public prayer or supplication, an act of worship, sacrifice, offering*, etc. (so mostly ante-Aug. and in prose after the Aug. period; not in Cic. or Caes.): nunc pergam, ut suppliciis placans coelitus aras expleam, Att. in Non. 398, 19; cf., deos suppliciis, sumptu, votis, donis, Precibus plorans, obsecrans, Afran. ib. 398, 22; and, suppliciis votisque fatigare deos, Liv. 27, 50, 5; cf. also, non votis neque suppliciis muliebribus auxilia deorum parantur, Sall. C. 52, 29: nihil ei (Jovi) acceptum est a perjuriis supplicii, offering, sacrifice, Plaut. Rud. prol. 25; cf., in suppliciis deorum magnifici, Sall. C. 9, 2; and, precibus sup-

pliciisque deos placare. Liv. 22, 57, 5; cf. also, quos (boves) ad deorum servant supplicia, Var. R. R. 2, 5, 10; and, "supplicia veteres quaedam sacrificia a supplicando vocabant," Fest. p. 308 and 309.

B. TRANSF. out of the relig. sphere, *An humble entreaty or petition, a supplication* in gen. (extremely rare): Vagenses fatigati regis suppliciis, Sall. J. 66, 2: igitur legatos ad consulem cum suppliciis mittit, qui tantummodo ipsi liberisque vitam peterent, id. ib. 46, 2 Kritiz.

II. (Prop., a kneeling down to receive punishment; hence, transf.) *Punishment, penalty, torture, torment, pain, distress, suffering* (the prevalent and quite class. signif. of the word: (a) *Sing.*: dabitur pol supplicium mihi de tergo vestro, Plaut. Asin. 2, 4, 75 sq.; cf., illi de me supplicium dabo, Ter. Heaut. 1, 1, 86; de homine nobili virgis supplicium crudelissime sumere, Cic. Verr. 2, 2, 37, 91; so, sumere (de aliquo,) Plaut. Pers. 5, 2, 72; id. Merc. 5, 4, 31; Ter. Andr. 3, 5, 17; Cic. Inv. 2, 28, 84; id. Rep. 3, 33, et mult. al.: supplicio affici, Caes. B. G. 1, 27, 4: aliquem vinculis ac verberibus atque omni supplicio exerceat necare, Cic. de imp. Pomp. 5, 11; cf. summo cruciati supplicioque perire, id. N. D. 3, 33, 81; and, gravissimum ei rei supplicium cum cruciati constitutum est, Caes. B. G. 6, 17, 5: talis improborum consensio supplicio omni vindicanda (est), Cic. Lael. 12, 43: satis supplicii tulisse, Caes. B. C. 1, 84, 3: supplicio culpa reciditur, Hor. Od. 3, 24, 34, et saep.—(β) *Plur.*: ad exquisita supplicia proficisci, Cic. Off. 3, 27, 100: semper iis (improbis) ante oculos judicia et supplicia versentur, id. Rep. 3, 16: ad innocentum supplicia descendunt, Caes. B. G. 6, 17, 5: suppliciis delicta coërcet, Hor. S. 1, 3, 79, et saep.

For the work of translating, the superiority of Crooks and Schem's over that of Andrews is palpable. In the article in question it is no less comprehensive in necessary definitions, is fuller and clearer in the arrangement of the same by separating the allied but distinct meanings of punishment and suffering or need, and is more copious in translated phrases.

Moreover, in both of these examples are shown the clear, natural, and logical development of the various significations from the root meaning. The two prevailing senses of the word are prayer and punishment, and with the clue afforded by the etymology as the point of departure, the relation of these and other widely dissimilar meanings is perfectly clear. Thus, from a *kneeling down for prayer*, the successive derivatives of an *humble supplication to a deity, an act of worship, a sacrifice, an humble entreaty to any one*, are patent at a glance; and so also from a *kneeling down for punishment* are the successive derivatives of *punishment, pain, suffering, need*. This method, accurately applied, must give a final result in exegetical lexicography. Its eminent value will best appear by comparing the treatment of the same word in Ainsworth's, in which work the meanings stand dislocated on account of the absence of the primary sense, but which comparison our limits forbid.

A student's text-books are not only his daily companions, that improve or damage according to their perfect or imperfect nature, but are also his tools to work with, and hence the necessity of having the best of the kind in order to the most perfect culture in the briefest time. The thoroughness of the vocabulary within its prescribed limits in the present work is not inferior to the best Latin lexicons of the day, most of which have been carefully consulted and compared in order to supply any omissions of the German text. The authors have made it a reliable, thorough, and scholarly guide. Its condensation makes it a rapid one. The student readily finds what he needs and all he needs, and this, too, in an order that is an admirable training in logical habits of thought. We do not need abridgments, but compressions, and the compression of a *thesaurus* of the larger Latin lexicons into a text-book, without the loss of essential matter, or excellence of method, or logical completeness, and with the practical gain of a ready and easy use of the same, certainly marks a progress in the science, and is the praise of the work before us. Of course we do not mean that the work is faultless, but its errors are rather of the accidental kind, and such as can be corrected in subsequent editions.

Moreover, a school lexicon will best serve its purpose by being adapted as well to the recitation room as to the study, particularly

in the treatment of the particles. This use of a lexicon seems as yet scarcely to have been thought of, and hence their general unsuitableness in this respect. Take, for instance, *quin*, the various uses of which should be so classified that the whole of its syntactical doctrine can be as readily learned from the lexicon as from the grammar; and then a class may be required to study it from the lexicon, which will have this advantage, that every consultation of the article in question will be a review of the same, and so keep it fixed in the memory for use. Some may object that this is trenching upon the grammar. So let it be; but then lexicography is not an independent science, finding its own end entirely within itself, but is rather a co-worker with others for a certain object. Lexicography has already entered the province of grammar by its grammatical elements. This adaptation to the recitation room can be secured by lexicography without any sacrifice whatever; in fact, it is one with and springs directly from the proper exegesis of a word. And again: it would be an excellent class drill to take, as part of a recitation, such a word as *supplicium*, and require its etymology, its primary meaning, and its derivatives in their logical order. The logical training thus gained will be as sound as that of mathematics, and far keener, and will do much toward forming the excellent mental habit of discrimination in the choice of words. The best adaptation to these desirable uses is found in the lexicon before us. The ideas on which the lexicon is based compel a brevity, a thoroughness, and a logical form in the treatment of a word, such as are rarely found in the grammar. This adaptability to the exercises of the recitation room, or the grammatical use, is one of the distinctive merits of the book, and adds much to its value as an instrument of culture. On this point we cannot enlarge; but commend it to the attention of scholars and teachers.

A happy artifice for the student's help is found in the distinctions of meanings by means of the type. What diagrams have done for mathematics, illustrations for natural science, typography has here done for language, by denoting the leading significations of the word by a heavy, broad-faced type; the rarer meanings, mere descriptions and translations, by Italic type, while observations and the like are printed in small Roman. The thanks of classical students are eminently due to the authors for this thorough scholarly and expeditious aid to their studies, an aid alike serviceable in the merest academic and in the fullest collegiate course of study.

ART II.—ST. PETER THE ROCK.

"UPON that high mountain apart the face of Jesus shone as the sun, his raiment was white as the light; Moses and Elias appeared talking with him, a bright cloud overshadowed them, and a voice from the clouds uttered: 'This is my beloved Son in whom I am well pleased; hear ye Him.'"

Under these impressive circumstances Jesus was introduced into the first great division of his earthly ministry. "Hear ye Him" is the divine mandate of the final dispensation of the religion of God, and the watchword of its every devotee. The "bright cloud" that overshadowed them on Mount Tabor prefigured the moral radiance that would spread abroad over the world at the continued repetition of "Hear ye Him" by the ever increasing multitudes of Christian believers.

The conversation mentioned in the sixteenth chapter of Matthew introduces Jesus into the second great division of his visible ministry. This conversation occurred on the journey to Cæsarea Philippi, a little town at the foot of Mount Libanus. Stopping for refreshment, Jesus sought for retirement. His disciples followed and found him alone and in prayer. He had been contemplating the great work and difficulty of saving the world. He now seems to feel an interest in human salvation deeper than ever before. Up to this time he had given his disciples no intimation of his approaching sufferings. Now he speaks of them plainly. His solicitude for the salvation of the world now rises up into those higher intensities corresponding to the appalling apprehensions that rose before him as he neared the dreadful tragedy of his life. He begins now to feel those strange anxieties that finally reached extremest intensity in the agonies of his crucifixion. The great enterprise of redemption now, as never before, seems to pervade his mighty heart. The salvation of a lost race stands out before him in all its vastness and importance. To accomplish a work so grand he had descended from a bright to a dreary world. To restore life to a dead world joyfully could he lay down his own. To say to a world "bound hand and foot with grave clothes," that sentence of mercy and might, "Come forth," most gladly would he enter the depths of any woe. But well does he know that individual salvation depends on a correct apprehension of himself. To fix in the minds of his disciples true notions of his essential nature is now the great desire of his heart. To this important work he at this time adroitly addresses himself. As God the Father had suggested the great truth of the

supreme divinity of his Son, at the introduction into the first part of his ministry, it seemed proper that his entrance upon the second should be signalized by his own attestation to the same fundamental truth. In order to place the idea of his divinity before his disciples he inquires: "Whom do men say that I, the Son of man, am?" He does not inquire whether the people thought him the Messiah, for he appeals to his works as ample evidence that he was the great looked for. "The works that I do bear witness of me; believe me for the works' sake;" that is, my works are ground sufficient to demonstrate my Messiahship.

The first work of Jesus was to prove by miracle his Messiahship, and then to indoctrinate the world into the proper notion of his infinite nature and spiritual work; and hence he says: "Whom do men say I am;" in what do they think consists my essential nature? The form *Τίνα με λεγουσιν ὅτι ἄνθρωποι εἶναι* expresses this notion, for the same form is used John viii, 53: "If thou art greater than Abraham and the prophets, whom makest thou thyself?" that is, what is your essential nature? *Τίνα σεαυτὸν ποιεῖς*. To this question of Jesus various responses were given by divers of the apostles. This fact shows how much the real nature of Jesus had been discussed by them in private conversations.

Their minds seemed to be full of the conflicting opinions concerning their mysterious master, whom they followed and loved, but whom they did not comprehend. But the Saviour continues: "Who say ye that I am?" He seems determined to force them to the formation of a distinct individual opinion of his essential nature. This great tenet of revelation he resolves they shall comprehend clearly and settle firmly. He addresses them collectively. All are at liberty to respond, as they had done to the previous interrogation. But they were not prepared to answer, and hence they remain silent. But just at the moment the Holy Ghost flashed upon Peter the notion of the Divinity of his master; *he* answers, for he now apprehends the grand idea of the uncreated nature of his wonderful Teacher. He replies, with an exultation indicative of sudden perception, as well as clearness and strength of apprehension, "Thou art the Christ, the Son of the living God." This answer embraces the triple nature of Jesus—God, man, and Messiah. Peter stretches an infinite distance between prophets and Jesus.

This transition from the contemplation of the one to the contemplation of the other, thrills him, because it is a transition from the finite up to the infinite. He answers as though he had been looking upon a taper, and then had suddenly turned his eye up to a blazing sun, flooding the universe with glorious light. He feels now

as Thomas afterward felt, when the infinite nature of Jesus broke in upon his conception, causing him to witness for the Godhead of Jesus, "My Lord and my God." Up to this time Peter knew that Jesus was an extraordinary character, but what, precisely, he did not know. Now for the first time he apprehends his real dignity and office; now he grasps his Godship, his manhood, and his investiture of office as the promised Messiah; now he is inspired to utter the foundation truth of divine revelation! In the correct apprehension of this truth the eternal destinies of men are involved. No soul to whom the Gospel is preached can be spiritually redeemed without a proper conception of this great truth. The Unitarianism of New England, with all its culture, after years of painful struggle, has added its demonstration and working out of this great problem. The truth of the Divinity of Messiah being so reforming, perfecting, redeeming, spiritualizing, Jesus desired to plant it in the soul of every apostle. The answer which Peter had just returned to his Master depended upon an illumination of mind and an experience of regeneration. He could, therefore, only speak for himself, and express his own apprehension of the question. And as he answers for himself individually, Jesus addresses him particularly: "Blessed art thou, Simon." You are Simon, and only Simon; only the son of Jonas, the helpless son of a helpless father; yet grace has wrought a miracle in your soul. You have apprehended the truth which is destined to produce stupendous results in the universe, and without which my Gospel would be as powerless as any system of human philosophy. The opinion you entertain of me secures your own highest interests, and likewise is the instrument for saving the world. "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." No human testimony, no unassisted human sagacity, could open your mind to this redeeming truth. The adequate notion of the nature, work, and office of Jesus is due to the direct agency of the Holy Spirit. "For no man can say that Jesus is the Lord, but by the Holy Ghost;" that is, no man can discern the proper notion of the nature of Jesus, that notion which brings spiritual salvation and efficiency of moral influence, but by the illumination of the Holy Ghost. In many ways Jesus had demonstrated his Messiahship; still he teaches that nothing but the Holy Ghost could produce in the minds of men the convictions needed to secure personal holiness. He had lived, labored, taught, illustrated by impressive miracles; but after all he points to the Holy Ghost as the indispensable agency in producing right conceptions of himself. This remark was needed to preface the momentous instruction he was about to communicate at this memorable epoch in his ministry.

Peter now obtains a view of the process of the world's recovery through the merits of Christ's character and the office of his Messiahship. Now he fixes his eye for the first time calmly on that great truth which underlies all spiritual life.

Jesus is now aiming to awaken a deeper consciousness of himself in the mind of Peter. Up to the great conception of his own Divine nature, assisted by the Holy Ghost, he is leading his mind. At this moment of the interview the blessed effect on the nations, of this truth which Peter had just enunciated, opens up and out before the mind of Jesus. The triumphs of this truth over all forms of error and wickedness arise in magnificence before him. Well does he know that if this truth be proclaimed it will redeem the world. If his Church "hold it forth" it will pour light over every habitation of cruelty. Now arises before him the vast work of the everlasting salvation of the countless millions in the long line of Adam from the beginning of time to the last hour of its closing century. Its difficulties rise and rise and stretch away before him into immense distance. Then rebreathes upon him the splendid fact that the truth of his divinity, if proclaimed, can dissipate all difficulties and bring in upon the earth "everlasting righteousness." Then rises up before him, in painful uncertainty, the problem, Will my Church be faithful to her mission, her great and glorious mission? In this state of deep solicitude what is the most natural thought that could arise in the mind of Jesus? Could he turn from themes so moving to matters so trivial as the supremacy of Peter in the college of the apostles, and to a perpetual primacy to occupy his chair? Could he turn from such problems to a subject so foreign to his thoughts as ecclesiastical authority in Church government? The only thought that could here logically rise in his mind would be to impress on Peter his individual responsibility in the work of evangelization. This thought needed iteration and reiteration on the few minds destined to begin under the Gospel the work of saving the world. Jesus had no thought more important to fix in their minds. In no one of his discourses would it seem more appropriate than in the one before us. And the thought the connection requires is this—individual responsibility in the evangelization of the world. At this point therefore Jesus says to Peter: "I say also unto thee that thou art Peter." You, Peter, have given me a name defining my nature and describing my work, so I give you a name descriptive of your nature and of your work. "Thou art *Peter*." Thou art no longer the unrenewed man, Simon, but thou art Peter, a man regenerated and active in the work of human salvation. Πέτρος signifies a *stone*, while πέτρα (see Rob-

inson, and Liddell and Scott) means a *rock*. After God revealed his Son in Peter, Jesus changed his address. He had addressed him as Simon, but now he calls him Peter. New names were often given to Jewish leaders to commemorate interesting events and epochs in their lives. As Peter was to be a distinguished character in the new dispensation, it seems proper that a new name should be given him to mark an event so interesting as his initiation into the mysteries of a spiritual life and communion of the Holy Ghost. Jesus would probably have given him a new name were it not for the fact that his name, Πέτρος, was more expressive of his spiritual nature, destiny, and work than any other.

Instead, therefore, of giving him a new name to mark the most thrilling event of his life, he continues the old one; but puts into it a deeper, wider, and richer signification: "I say unto thee that thou art Peter," that is, I say unto thee that thou art the regenerated and adopted child of God. The revelation which you have just received from heaven has converted you from the unrenewed Simon to Peter the regenerate. Though Peter had previously been called πέτρος, yet now henceforth that name suggests to his mind the great ideas of his conversion, his consecration, and his obligations to lead a holy life. The change of the name of the patriarch from Jacob into Israel was not more expressive of his experience than the change in the name Πέτρος, as understood before the truth of Christ dawned upon Peter, into πέτρος, as understood by him after Jesus said unto him, "I say unto thee that thou art Peter." The term πέτρος then defines the spiritual nature of this regenerated disciple. So the Saviour intended Peter to understand him. Peter was actually the beginning of the new Church. The idea of a beginning suggests the idea of a foundation; the idea of a foundation suggested the idea of a rock; the idea of a rock suggested the name of Peter, as his name signifies a stone. The two facts, that Peter was the beginning of the new Church, and that his name signifies a stone, suggested the idea of a temple, and the idea of a temple suggested the idea of a master builder. Now rises up before the mind of Jesus the glorious "spiritual house to be built up of lively stones, to offer up spiritual sacrifices acceptable to God." In that spiritual temple he recognizes every regenerated soul as a "lively stone," a living crystal. He represents himself as the master builder of this spiritual edifice. Peter's apprehension of the truth, his renewal of heart, and confession of "God manifest in the flesh," had made him a "lively stone" fit for the master's use. "Thou art Πέτρος; thy name signifies a *stone*, and a stone thou art, a 'lively stone' in the

spiritual temple; your faith in me has changed your nature. Now upon this regenerated nature of yours, as an instrumentality, I will build my Church. On this living stone, *πετρος*, as a foundation rock, *πετρα*, I will build my Church. I do not build my Church on the person, Simon, son of Jonas, but upon renewed human nature, which in you I have named *πετρος*." The demonstrative article *ταυτη* must refer back to *πετρος* for an antecedent. No grammatical ingenuity can escape this. There must be a connection in the signification between *πετρος* and *πετρα*, or the demonstrative article could not have been used. They must express an identical thing in two aspects. The thing expressed in *πετρος* is regenerated human nature, as an individual taken singly in the new temple, and viewed in reference to its own spiritual interests. The thing expressed by *πετρα* is the same regenerated human nature taken as a foundation rock for said new temple, and viewed in reference to its spiritual influence and importance. Peter's volition in submission to grace had changed him from Simon into a *πετρος*. Now Christ's volition makes this *πετρος* into a *πετρα*, the foundation or beginning stone in the new Jerusalem Church. You, Peter, being a "lively" stone, I will lay you first in the spiritual edifice, and thus you shall be the *πετρα*, or foundation rock, of my new Church. Here Jesus teaches Peter two ideas, one specific and one generic. The specific idea is, that he, *πετρος*, should be the *πετρα*, or beginning stone, of the new Church, provided he maintained his faith and employed the agencies placed in his hands. The generic idea is, that the Church of God rests on redeemed human nature and agency as a foundation rock. The demonstrative article *ταυτη* referring back to *πετρος*, which signifies renewed human nature as found in Peter individually, evolves the idea that Peter's regenerated nature was the first stone, first member, minister, agency in the Gospel Church. But in addition to this thought, Jesus intended to teach that he would build his Church on the collective redeemed human nature, as found in the whole body of believers. He teaches that he would employ generally the whole body of believers, taken collectively, just as he employed Peter specifically, taken individually. It was at this time that "God made choice of Peter among the apostles, that the Gentiles should hear the word of God by his mouth." But his manner of using Peter in the beginning illustrates, and was intended to illustrate, how he would employ all who subsequently should imitate the faith of Peter and "follow him in the washing of regeneration." Now this change in the gender from *πετρος* to *πετρα* is an elegant passing from the specific regenerated human nature, as found individually in Peter, to the generic regenerated human

nature, as found collectively in the whole body of believers. The change in the gender lifts the curtain on the great idea that the Church does not rest on Peter singly, but upon the spiritual nature and co-operation of all believers collectively. But had not Jesus changed the gender, then there would have been plausible ground for the fancy of the Romanist, that the Church rests on the person of Peter. Neglect to change the gender would have intensified the darkness that has ever hung over this glorious text. The passage could not then have expressed the deep, full, comprehensive meaning, reaching every individual of his spiritual kingdom, which Jesus intended to convey. It is remarkable that the very text which Jesus employed to teach the dignity, the distinctness, and the responsibility of individual believers, has been made by the Romanist to teach the demoralizing surrender of the individual, in all his spiritual individualities, to the pope. *Πετρος* defines the nature, while *πετρα* defines the work of Peter, the one signifying his regenerated state, and the other indicating his mission, agency, and influence in building up the Church of God.

In the Gospel Church the work of the Father, the work of the Son, and the work of the Holy Ghost, all were to be extraordinary; so the work of man was to be correspondingly extraordinary in its honor, responsibility, and efficiency. Now, as never before, he should make the great work of redemption dependent upon human agency. You, Peter, are the first living stone I shall lay in my new temple. By you I close up the scheme of Judaism, and by you I inaugurate the universal and everlasting Zion. In you is the evanescence of the one and the inception of the other. By you I open out widely the doors of salvation to Gentile peoples. The salvation of the world rests as truly on human agency as on Divine efficiency. Without human agency Divine efficiency does not carry forward the great work. That surely is a foundation without which the building cannot stand; and can the Church stand or progress if her members do not employ the agencies of redemption? The existence of the Church is a contingency just as much as personal holiness is a contingency, for the Church is composed of a company of free agents. The existence of the Church is no more necessitated than individual salvation is necessitated. Where, then, is the impropriety of regarding regenerated human nature as the foundation of the Church? "For ye are built on the foundation of the apostles." John says the Church triumphant is built on the foundation of the twelve apostles of the Lamb; that is, they were the most efficient instruments in erecting the Church of God. As a matter of fact Christ did commence his new Church in Peter. He was the first

to obtain a clear apprehension of the truth; the first in the new dispensation to experience salvation consequent upon a right apprehension of Christ; the first to make a public profession of faith in the incarnated God; the first member received into the new Church; the first apostle called; the first to offer salvation to the Jews; the first to carry the Gospel to the Gentiles. Three thousand at one time were converted under his ministry, and then for the first is mentioned the Christian Church. For a quarter of a century Peter was the most distinguished minister of the Gospel. The prominence of Peter in the inception of evangelism verifies the promise Jesus had given him. After this he is permitted to perform a less brilliant character on the apostolic theater. After the apostolic council James takes the prominence formerly awarded to Peter.

If Jesus meant that he would build his Church on the confession of Peter, as Protestants affirm, then the phrase, "Thou art Peter," adds nothing to the sense. Had he wished to convey that thought, he could hardly have devised a better way to mystify his true meaning than by throwing in that superfluous remark; but take "Thou art Peter" from the text, and you break up the continuity of the narrative, and lose sight of the intention of Jesus to give to Peter a name descriptive of his nature and work. But verse 18 must contain something interesting to Peter personally, as verse 19 contains, "And I will give unto thee the keys of the kingdom of heaven." Is the interpretation of this passage by the Romanist true? Look at the follies and curses with which it has disgraced and begloomed the house of the Lord. Is the Protestant interpretation true? Look at the puerilities it has attached to the sublimest text of the sublimest sermon of the Son of God. But the interpretation, that the Church rests on regenerated human nature, as an active instrumentality, is one that is awfully grand and impressive. It is the only interpretation that is appropriate to the sublime themes now under discussion between Christ and his apostles. Why did Jesus labor so earnestly to hold up to the minds of his disciples true notions of his own double nature and triple office? He knew in that true notion was wrapped up as in embryo the regeneration of our race. If the Godhead of Jesus be not the basis-truth of all evangelism, the ground of all acceptable worship, and the efficiency of all holy living, he would not have insisted so vehemently on its universal acceptance. Nor would he have called the Holy Ghost to reveal to all who would believe, that great truth which "flesh and blood" could not discover. But teaching the truth of his Divinity

with all the clearness and earnestness of a perfect and benevolent teacher, and calling for the Holy Ghost to show what unassisted reason could not discover, he had his eye on the individual regeneration of the whole family of man. But as this truth, if unproclaimed, is powerless to redeem, those chosen for its promulgation would inevitably rise to view in the mind of our Lord in this train of discourse. Nor could he think of those "upon whom the ends of the world are come" without deep solicitude as to their faithfulness; nor could he feel this solicitude without impressing upon them their honors and responsibilities; nor can we conceive of words so solemn, impressive, and memorable as "Thou art Peter, and upon this rock I will build my Church, and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind and loose on earth shall be bound and loosed in heaven." Here the great doctrine of individual responsibility is enforced by thoughts the most solemn, by figures the most expressive, and by considerations the most overwhelming.

Having shown that the text, "Upon this rock," etc., teaches that the Church depends for its existence upon regenerated human nature as an agency, let us take up other statements found in this difficult but radiant passage of divine inspiration: "The gates of hell shall not prevail against it." Having declared that he would build his Church on redeemed human agency, it was needed that he assure his fellow-laborers of success in the great work. Hence he says no power of external wickedness shall ever destroy a member of my invisible Church. The truth you, Peter, apprehend, and the faith you exercise, will be ample defense. Though I build my Church on human instrumentality, no agency shall ever thwart the efficiency of my devoted servants. No enemy can ever destroy a soul that puts the same trust in me that you do. Satan's power in destroying the world is terrific; but he has no power over those who yield fully to the claims of my Divine nature; for being infinite, I am "able to save unto the uttermost them that come unto God by me." The promise that no outside enemy should ever prevail, is made to him only who continues to believe the Godhead of Jesus. So long as Peter continued in this belief and trust he then had, the gathered enemies of holiness, bannered with infidelity, should never prevail to stain his conscience, destroy his peace, rob him of the divine favor, or stay his moral influence as it goes forth over the universe of mind. The experience of every child of God illustrates the truth, and verifies this blessed promise: "The gates of hell shall not prevail against it." "For who can harm you if ye be followers of that which is good."

Jesus had just spoken of the Church under the figure of a temple. This temple has its door, this door its lock, this lock its key, and this key the instrument of opening. The instrument of opening the spiritual temple he puts into the hands of Peter. He gave the keys to him first, because he first fully apprehended the true idea of the Messianic kingdom. Jesus uses the term *key* to express the knowledge which opens to men the kingdom of heaven; for he says, "Wo unto you, expounders, for ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering ye hindered." That is, you have taken away, by your glosses, the knowledge of God's truth, which is the means of entering into the kingdom of God. I give unto thee, Peter, the means of opening to the world the kingdom of heaven. You have just now comprehended the truth that unlocks all conceivable excellences, that opens to the human family the mysteries of the kingdom of God. On Pentecost, Peter opened the doors of the Church, and three thousand rushed in. By the key of the knowledge of Christ he brought them into divine favor. He used the keys at the house of Cornelius, and swung open the doors of invitation to Gentile nations. With the truths, the principles, the doctrines, the ordinances and motives which he had received from Jesus, he offered to the world the favor of heaven and a state of spiritual regeneration. He offered pardon, renewal, and reunion with the Creator, to every one that would believe. He had the boldness "to enter into the holiest by the blood of Jesus," and to invite the universe to follow him. For the view he had caught of Christ was the transforming view that could recreate the world "unto good works." The phrase, "to bind and to loose," is found thousands of times in Jewish writings. "Concerning gathering sticks on feast day, the school of Shammai binds it, but the school of Hillel looseth it." "To those who bathe on the Sabbath they bind washing, but they loose sweating." "Wise men bind eating leaven from the sixth hour on the day of the Passover." "R. Meir looseth mixing wine and oil on the Sabbath to anoint the sick." These citations could be indefinitely multiplied. This phrase, binding and loosing, is never used relative to persons, but always relative to things. That the Saviour here applies it to things is evident from his using the neuter pronoun. To bind, always means to make obligatory. To loose, always means to free from restraints; that is, to proclaim privilege. Jewish teachers were said to bind when they taught what was obligatory, and to loose when they freed from restraints and proclaimed privileges. As Jesus needed teachers for his new Church he takes his own disciples. But as they were brought up in the Jewish Church, and

understood the duties of teachers in that Church, and as they were familiar with the forms of expression that were common among those teachers, the Saviour uses those formulas in assigning to his disciples their duties in the Gospel Church. He often felt the necessity of using those forms of expression to which they had been accustomed. In this way he frequently applied expressions with which they had been familiar, to the cognate but higher subjects of his new dispensation. As binding and loosing were terms universally employed to express the making obligatory upon the Jews the duties, customs, and doctrines of Judaism, and of freeing them from restraints, and offering to them its privileges, our Lord uses the same terms to express the making obligatory upon men the duties, doctrines, and ordinances of the Gospel, and freeing them from restraints, and offering to them its unspeakable privileges. As binding and loosing expressed the giving religious knowledge by the teachers of the Jewish Church, Jesus uses the same terms to express the giving religious knowledge by the chosen teachers of the Gospel Church. As Jewish teachers taught the obligations and privileges of Judaism, Gospel teachers are expected to teach the world the obligations and privileges of the Gospel. Now, as the Jewish teachers were to give way in God's universal Church to the Gospel teachers; as the binding and loosing of Judaism was to be succeeded by the binding and loosing of evangelism, for Jesus, in appointing the disciples their duty of discipling the world, not to employ the commonest of all phrases, "binding and loosing," would have been as unwise as unnatural. But especially is this form appropriate as the binding and loosing foreshadowed the loosing the Church of God from the restraints and specialities of Judaism, which till now had limited her operations and narrowed her sympathies. In addition to putting Peter in the same relation to the new Church that the Jewish teacher sustained to the old, our Lord wishes to assure him that Divine efficiency would co-operate with human instrumentality in binding on men the obligations of the Gospel. To express this assurance he adds, "It shall be bound and loosed in heaven."

The solemn announcements which Jesus had just made were calculated to appal Peter with crushing responsibility. To prevent despondency he needed assurances of Divine assistance to sustain him under such obligations. In the evangelization of the world truths are to be preached, principles advocated, ordinances administered, privileges proffered, and duties vehemently urged. In the use of legitimate means you will have Divine co-operation. When you preach my Gospel you will bind repentance, faith, obedience, love, hope, and a life of benevolence upon human consciences. But

whatever obligations you, in preaching my truth, bind upon men, they shall be bound in heaven, that is, I will be there, by the energies of the Holy Ghost, to clinch home those obligations. So long as you keep the truth and sell it not, look to me for hearty co-operation in discipling the world. In the world-battle omniscience and omnipotence are with you. "Go, preach my truth! for lo, I am with you alway, even unto the end of the world," in order to give efficiency to the obligations you bind on human hearts. In preaching the promises, privileges, and hopes of the Gospel, you will loose, or offer, to sin-burdened hearts freedom from spiritual evils; you will proffer to men the invaluable privileges of my new kingdom. But whatever spiritual liberties you offer men in the proclamation of my Gospel, they shall be recognized in heaven. I will be with you to give efficiency to your ministry, with the aid of Him who helpeth your infirmities, and maketh intercession for you with groanings which cannot be uttered." In teaching the world the religion of Jesus, you shall have the presence, the nearness, the fellowship, and the co-operation of God. This is the idea of the text, and every true minister of Jesus knows how inefficient is all human lore, effort, and eloquence to make men feel the obligations and prize the privileges of the Gospel. He knows that without the attending influence of the Holy Ghost all preaching will be ineffectual. He would retire from the work of saving the world, but for the promise that, when he binds upon men repentance, faith, benevolence, and an active life, he will have the all-potent energy of the Holy Ghost to assist him. To him this sustaining assurance is indispensable. He knows that when he preaches the promises he will loose as many as believe. How touching the intimacy, and how blessed the sympathy existing between a holy minister and the Lord Jesus Christ. When he binds, makes obligatory repentance, Jesus is there to make the sinner feel, as no created power could make him feel, that he must speedily repent or be lost. When he says to the mourner, "Mourner, be by faith loosed from thine infirmity," Jesus is there to accompany his words with cleansing efficacy. This is the view that makes the ministry of the Gospel the loftiest calling in the universe, and the view that gives to it its sublime efficiency. Real success is in proportion to the degree of sympathy between Jesus and his minister. Look at the success of Payson; you will not wonder when you hear him say, "We ought to go, clapping our hands with rapture that He counted us faithful, putting us in the ministry." No wonder our immortal Olin said, "Gladly would I lie on my sick-bed six days out of seven, if on the seventh I could rise and preach Jesus to a dying world."

The Gospel is not compelled to work its way over the world like the opinions of human philosophy, single-handed by the simple power and beauty of its truth. No: Jesus Christ is in his truth, and signs and wonders do attend its proclamation, when proclaimed from the lips of a holy ministry. Now this is the specific idea of the text. Underneath this specific idea lies the generic notion or interpretation—that the Church of God rests, depends for its existence, on human instrumentality. Had Peter refused to enter upon his work of converting and binding human consciences, and of liberating souls from the chains of sin, the work would not have been done. If thou, Peter, preach my Gospel in its pureness, and retain thy present grace, faith, and experience, the work of human salvation shall progress, and the house of the Lord shall perpetually rise. But if thou refuse “to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand.” But “if thou warn him and he turn not, thou hast delivered thy soul.” In the words “binding and loosing in heaven,” Jesus establishes the intimacy between the finite and the infinite. Here he solemnizes the marriage between human agency and Divine efficiency in the redemption of the world. He binds together the finite and infinite elements, to produce an all-potent redeeming energy. The salvation of the world depends just as much on the co-operation of the Church with the efficiency of God, as individual salvation depends on a union of human effort and divine influence. Without individual effort no soul is ever saved, so without the effort of the Church the world will never be redeemed. Let human effort co-operate with Divine influence in effecting personal holiness, and the blessed work of personal sanctification stands forth accomplished, and the sight electrifies invisible worlds. So let holy human instrumentalities co-operate with God in the redemption of the race, and the glorious work advances with a triumph that causes shout to peal above shout “in the presence of the angels of God.”

As the soul of man operates through the members and senses of his body in effecting his purposes, so the soul of Christ operates through the members and senses of his mystical body, in effecting his purposes of infinite mercy. As soon as the rest of the disciples yielded their prejudices, and trusted their all in the infinite nature of Jesus with a holy abandon, he gave to them all the same mission he here confines to Peter: “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.” See Matt. xviii, 18. Here we find the same responsibility laid on all the apostles, and the same assurance of Divine co-operation to save them from despair in the work of saving

the world. Now it is remarkable that this commission should be immediately followed by that remarkable promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." There am I to bind when they bind, and to loose when they loose. The object of the promise here is to prevent the discouragement of the apostles in their work. For I am in the midst of my members met in my name, and engaged in my work, and my Father "hears them from his holy heaven with the saving strength of his right hand," when even "two or three shall agree as touching anything they shall ask."

Jesus has given the Church the means of loosing the enslaved world, and bidding it onward spiritually free; and Divine efficiency will invariably attend her holy efforts to redeem. Every period of the Church's history illustrates the truth of this text. The evangelization of the world ever advances in proportion to the faithfulness of Zion. The glorious Gospel of mercy "is held back in unrighteousness," when the Church is indifferent to her responsibilities. While the Church sleeps, men in millions die, uninformed of the atonement. This is a truth too awfully solemn to be described by mortal words. But it is as impressively illustrated by history as it is clearly taught in this text. Alas, how little does the great idea of individual responsibility in saving the world possess our souls! Our indifference to the progress of the greatest enterprise of eternity will one day loom and glare upon us with all the magnitude and portentousness of an outraged conscience, resting on the dark background of Divine indignation. O Christian, Christian! what an argument to continue in the exercise of that saving faith that reaches the sanctification of the soul, and communicates to it the ineffable glories of God. On your heart rests a portion of this universe, towering in Gothic grandeur up into eternity. On your soul rests a portion of the Church of God which he purchased with his own blood. Every crystal in the walls of Zion not only glitters and shines afar, but it sustains some of the sapphires, and beryls, and rubies, and other precious stones, that are dug from moral caverns, and ranged under the approving eye of the Master-Builder in that temple "whose walls are salvation, whose gates praise." Your own place in those radiant walls is conditioned upon your sustaining a portion of the superincumbent gems. If you cannot hold in their places any of those glittering crystals, you will be ground, crushed to powder. O that the mountain thought and glorious vision of this text would rise up before every professed friend of the departed

Lord. In the early part of Napoleon's life he was a vacillating man; but when made consul the necessity of the empire seemed forced upon him. It was at that time that the idea of his destiny arose before him with the magic power of an enchantress. After that ghost appeared unto him he vacillated no more. The idea of destiny controlled him unflinching, in his every faculty and energy, for the remainder of his life—the most gigantic intellect of modern times pursuing, with the wildness and exclusiveness of impetuosity, a weird but groundless fancy. But what a shadowy nothing was that charming apparition when compared to that real greatness and glory crowded upon every real devotee of the Son of God. Bonaparte's devotion to a phantom rebukes the indifference of the captains of the cross, as they gaze unelectrified on the grandest reality of eternity. In the text is the great idea that transmutes every man who embraces it into a vehement character. The Christian never rises up into the dignity to which he is entitled till filled and controlled by the grand fact that *he* must convert the world. No man without a great purpose is decided, earnest, and unflinching. The view Peter caught of his Redeemer entranced him for all after life. After the resurrection Jesus said to his apostles, "As my Father hath sent me even so I send you." My Father sent me to save the world, so I send you to save the world. My Father sent me to a life of care and self-denial, so I send you to a life of personal sacrifices. My Father sent me to distinguished honors, so I send you to win, on bloodless fields of moral warfare, imperishable laurels. Go, hold up my cross, till its effulgence shall dissipate all darkness, and glory to God, peace to man, shall roll in perpetual anthems round the world. Then, breathing on them, he said, "Receive ye the Holy Ghost," and impressed on their hearts for the last time the great idea of individual responsibility in the work of human redemption. He seems loth to leave the scene of his conflicts. He collects his apostles around him, assigns their great work, qualifies them for it by endowing them with the Holy Ghost, and then utters his farewell address: "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." Here are the same solemn thoughts. In his final utterance he teaches individual responsibility in human salvation, and promises the co-operation of Divine efficiency with human instrumentality. So the apostles understood him. They received his farewell words in the full extent of their meaning. They went out from this solemn interview, feeling, Woe, woe unto us, if we go not forth to seek and to save a lost world. No wonder that wealth, and health, and friends, and fame were all sacrificed as husks. Feeling their own

responsibility, and trusting in Divine co-operation, what moral revolutions followed their self-sacrificing toil! Had these words of Jesus meant no more to them than they now mean to Christendom, such wonders would not have followed. But greater works and signs would now attend the efforts of Zion, were she as faithful and did she feel as pungently as the apostles. God had planned redemption; Jesus had executed that plan; and the Holy Ghost was now ready to go forth to the world-conquest with the truth and its ministers. Of all this the Saviour reminds his apostles, and then tells them all success depends upon the faithfulness of his Church. As it then was, so now is it. Let the idea of this text sink deep into the great heart of Christendom. Let that heart feel its oppressive responsibilities. Let it rejoice at its glorious mission to save a ruined world, and a quarter of a century would carry the minister, and the Bible, and the Holy Ghost, and the Son of God, into every neighborhood of the globe. A strong sense of personal responsibility is the lever that must raise the world up to the life of God. O for some missionary herald to go forth over the world, waking a sleeping Church with appeals strange, rousing, unforgettable as those wonderful strains that fell from the lips of Peter the Hermit, when he moved the millions to the crusades for the redemption of the holy place "from the abomination" of Saracen "desolation."

ART. III.—SAMUEL LEWIS.

Biography of Samuel Lewis, First Superintendent of Common Schools for the State of Ohio, by WM. G. W. LEWIS. Cincinnati. 1857.

No part of our country has been a more favored nursery of great men than that we familiarly call the West. It is difficult to realize, as we journey along its fertile valleys, hurried by the locomotive, whose scream is everywhere heard, or upon its noble rivers, where floating palaces invite our presence, that a century ago it was almost an unexplored region, from which came direful stories of danger and of death. The redemption of so large a portion of the country from savage life, and the development of those resources whose magnitude has astonished the world, naturally brought into play the best qualities of manhood, and gave a vigor and energy to its early settlers that at once challenges wonder and emulation. If he whose reputation rests upon battles won and peoples conquered, whose pathway is strewn with corpses and bedabbled with blood, whose canopy is the smoke of burning towns, and the cries of

widows and orphans, the music accompanying his march, be called great, what term shall we apply to those who conquer nature in her forest home, and compel the wilderness to offer an area for the extension of freedom and happiness?

Samuel Lewis was born the 17th of March, 1799, in Falmouth, Massachusetts, at which place he spent his boyhood till the age of fourteen. Nothing particularly marked his early years except a rugged energy, which led him to master thoroughly anything he undertook. His father being a sea-faring man, he went on board his vessel as cabin-boy, and there learned those habits of diligence, as well as that true democracy that thinks no labor degrading, which characterized his whole life. In his tenth year, during one of those periodical religious excitements peculiar, for the most part, to our own country, he joined the Methodist Church, and professed a faith from which he never wavered. The war of 1812, striking as it did with especial force upon our small coasters, ruined his father's occupation, and the West offering advantages for the support of his large family, emigration was determined on, and in 1813 they bade farewell to the old home. The journey, now performed in about two days, was then a long and tedious one of six weeks' duration; a wagon was provided for the mother and three daughters, in which the youngest boy was permitted to ride part of the way; but the father and five elder boys, of which the subject of the present sketch was one, walked the whole distance from Falmouth to Pittsburgh. Difficult as the task may seem, it was then the usual way of making the trip, and the sight was so common as to excite no surprise. Arriving at Pittsburgh, the mode of travel was changed to one but little less laborious; a flat-boat was purchased at small cost, and the family floated down on the bosom of the Ohio to Cincinnati. Captain Lewis having, in common with the majority of our New England seamen, combined agriculture with the service of Neptune, soon found himself at home in farm life, and settled comfortably near Cincinnati, where we leave him to follow his son Samuel.

The boy, now fifteen years of age, was employed to work for Mr. Williams, tilling the land and doing the drudgery of the farm, at seven dollars a month; but from his aptness and dispatch was promoted to the office of carrying the United States mail, for which his employer had the contract, extending eastward to Chillicothe, and south to Maysville, Kentucky. In the fulfillment of this duty his route led him along an unsettled part of the country, and across streams, oftentimes so swollen by the heavy rains as to be unfordable, rendering the swimming of his horse necessary; a thing far easier to read about than to do, and which at one time nearly cost

him his life. Partially disabled by this accident, and unable to undergo the labor, he returned to Cincinnati, and feeling the necessity of something to fall back upon, he was apprenticed to a carpenter in Kentucky, where, by his zeal and industry, he soon showed himself a superior workman. And here we notice a curious incident, strongly indicative of the times. Becoming dissatisfied with the narrow sphere to which his occupation confined him, he determined to study law. It would seem from the record that this was by no means pleasing to his parents, his father doubtless regarding all lawyers with that peculiar affection of seamen which leads them to give this respectable class the title of land-sharks; for "he did not take this step, till he had applied himself to his trade with sufficient industry and energy to be able to pay his father for the year that remained of his legal minority at the rate of fifty dollars a year."

His first step to gain the desired end was to obtain a situation in the clerk's office in Cincinnati, in which he received his board and thirty dollars a year, but made an arrangement by which he could board himself and receive one hundred and fifty dollars. This was done in no mercenary mood, for finding that his father needed his assistance, he gave him the bulk of his earnings, reserving only sufficient to purchase bread, his whole diet at this time being bread and water. The labors of the office occupying his whole time during the day, his hours of study extended far into the night; seated at his table, he read till sleep endeavored to enforce its demands, when, with the book in one hand and the candle in the other, he resolutely paced the floor till tired nature refused to suffer longer. Three years were passed in this way, when, in 1822, he passed his examination and was admitted to the bar. From this time it was evident he had passed the wicket-gate and was on the high road to fame and fortune. His friends, made so by no outside influence, but won by his evident talents and indomitable industry, boldly came to his aid. Judge Burnet, a name honored and venerable, gave him his advice and assistance, and on his admission to the legal profession, business was in readiness for his first circuit, which brought him fees to the amount of two thousand dollars—truly a dazzling change for the young student.

We have already referred to his connection with the Methodist Church, and in 1824 he was made a local preacher of that denomination, a position he occupied till his death. With the doctrines he taught and believed this paper has nothing to do; but it is a bright jewel in his reputation, that the influence his character and eloquence gave him among his fellow-members was never prosti-

tuted to the cause of oppression, but always and everywhere used in behalf of freedom and of right.

So far we have seen him struggling with difficulties from which most men would shrink, and successfully conquering them; the West is full of such instances, and this would by no means be sufficient warrant for classing him with her great men; let us turn at once to that public life spent in her service, which truly entitles him to the distinction.

Nothing has contributed more to the position occupied by the states formed out of the Northwestern Territory than the early provision made for general education by means of free schools. Congress, in its first legislation for that vast tract of land, decreed that a portion should be reserved for this great object, and the ordinance of 1787 amply secured the liberty it gave to it, for a perpetual inheritance, by this one simple yet intelligent act. Nor were the people themselves careless or neglectful of this great interest; for, in 1802, when framing a constitution for the State of Ohio, we find this memorable sentence: "Schools, and the means of instruction, shall forever be encouraged by legislative provision." It was soon found, however, that no fund adequate to the necessities of general education could be obtained from the proceeds of the public lands alone, and steps were taken to put the whole system upon a firm and permanent basis by levying a tax on the citizens. That such a measure should meet with opposition is not to be wondered at. The rural districts saw, or fancied they saw in it only an aggrandizement of the cities, and no efforts were spared to defeat it; but such was the ability with which it was advocated, and the earnestness with which it was urged, that in 1825 the system which has since so abundantly proved its efficacy was adopted by the legislature, and at once went into operation.

For many years it progressed but slowly; the nature of the labor, in a country yet to be redeemed for the most part from its native wildness, and made subservient to the wants of man, left but little time for serious reflection; but though slow it was sure. At each successive meeting of the legislature earnest men urged the necessity of carrying out not only the letter but the spirit of the law, and its success was owing not so much to eloquence or party favor as to the persevering efforts of those who were fully awake to its importance and dignity. Various were the plans proposed to gain the desired end, till in 1837 the office of superintendent of common schools was established, and Samuel Lewis invited to fill this laborious and responsible post. Hitherto he had been known only as a rising lawyer, whose acquirements were such as to render his opin-

ion eagerly sought after, and whose eloquence brought him clients from all quarters. He now takes the position, never to be deserted, of a painstaking, conscientious watcher over the public welfare.

He was expected to report at the next session of the legislature, and at once set about the task. A weak man would have given up at once, for the difficulties seemed insurmountable. Firmly established as the common school system of Ohio now is, there was at one time danger that it would utterly fail from neglect. As the advantages of that noble state became known, immigration greatly increased, and of that class, too, who know no higher object than the accumulation of wealth. In nearly all cases the provisions of the law were entirely neglected, or but imperfectly carried out, and while the duties of the superintendent were to urge its execution and collect statistics of its progress, much depended on his success in enlisting the people themselves in the cause. Some idea may be formed of the amount of labor to be performed, when it is remembered that nearly every county in the state was to be visited; that the best methods of carrying out the law were to be given and explained; that assemblies were to be convened, and, what was perhaps more difficult than all, four or five hours a day spent in conversational lecturing. In short, the individual was merged in the public officer, and all comfort sacrificed to the business he had undertaken. That the mere physical labor was not trifling, few will doubt who consider the state of the country at that time. His journeyings led him over roads impassible to wheels, and compelled him to travel on horseback, so that it is not strange we find him writing: "I am almost worn down;" yet, in all his weariness the chief if not only complaint he found was in the apathy of the people. Charmed by his eloquence, his earnestness, and his manly appeals, thousands came to listen and applaud; but of these thousands very few were willing to put a shoulder to the wheel. When he met with opposition, nothing could withstand him; and in one instance, at a meeting called by his opponents, who came with resolutions not only condemnatory of the school system, but denunciatory of him, its chief advocate, he suddenly appeared among them, and so changed the current of popular feeling that other resolutions, directly opposite in character, were passed almost unanimously.

From these labors, so thoroughly performed, great results were to be looked for, and the report which formed the first full body of statistics fully justified the expectation. Clear and complete, it laid the whole subject open to the honest inquirer, and gave weight to the suggestions which accompanied it. Great stress was placed upon the building of suitable school-houses, the employment of

competent teachers, and the proper application of the educational fund, all of which needed immediate and careful attention. For three years he continued in this position, and then, like a true pioneer, retired to let other men till the field he had prepared for service. The masses were not fully prepared to adopt at once all the suggestions he offered, but he lived long enough to see them all put in force, and to feel that Ohio, though but a younger sister of the confederation, had a system of education second to none, and of which she had good reason to be proud. A sketch like this affords no room for detail; but we think enough has been given to show that the title of "Father of Common Schools in Ohio," was an honor bravely won and richly deserved.

Great and widely spread as were the results of his labors in the cause of education, the events of the last twenty years of his life show him in a still brighter light. The soil on which he dwelt, dedicated to freedom from its earliest history, was yet to be a grand battle-ground for the slave-power. Although "the peculiar institution" found no entrance, its supporters demanded that discussion of its merits should be entirely prohibited, and found sympathizers enough in the residents of Ohio, who determined the demand should be obeyed. It would be useless here to repeat the reasoning with which they urged their cause; the argument, if argument it can be called, was not peculiar to Ohio, and is ever the same shallow, flimsy pretext which the humblest child of liberty is able to refute. Had the question rested upon reason, Samuel Lewis would hardly have been known as the advocate of freedom; but when force was used to compel submission, he came lustily to the help of the weak against the mighty, and rested not till the victory was won.

In 1836 the *Philanthropist*, an anti-slavery paper, was published in Cincinnati. Its editor, a southern man who had emancipated his slaves, and taken up his residence in a northern state, thoroughly acquainted with the bearings of the subject, dealt trenchant blows against the abominable system. Its articles were not, perhaps, so smooth as might have been desired, and unpleasant truths were told in a plain straightforward way that made them doubly disagreeable; but as neither logic nor facts could be got rid of, it was resolved to expel the intruder by a process more summary than those of the law are wont to be, and the press and type of the *Philanthropist* found a resting-place beneath the placid waters of the Ohio. Never was a greater mistake made. A mob is a fearful thing anywhere, but especially in a republic, where the execution of the laws rests upon the will of the citizens. In vain the daily press exultingly told the story of its destruction; in vain meetings were

held, and resolutions denouncing its incendiary character were passed; in vain its opponents openly approved its demolition, and threatened worse treatment should attempt be made for its restoration; the fact that the majesty of the law had been violated, private rights invaded, and personal liberty endangered, was too palpable to be overlooked, and the florid rhetoric had little other effect than to draw the attention of thinking men to the subject. Need we say the paper was re-established on a firmer basis, and, though again and again mob-law was put in force against it, held its ground till its work was done and its mission accomplished.

Among those whom these occurrences directed to a careful consideration of slavery and its associations, Samuel Lewis was one of the most prominent. Hitherto he had regarded it as a leprosy peculiar to the South, and with which he had little or nothing to do. Indeed, at that time, none professedly regretted its existence more than those upon whom it was fastened, and he would have dismissed all idea of outside influence being brought to bear on him, a citizen of a free state, as a fantasy at once insulting to that state's sovereignty and to himself; but the truth soon became apparent that a battle was to be fought, and as neither in his New England education nor in his career at the West had he learned to yield when right was on his side, he boldly buckled on his armor and entered upon the contest.

The arrogance with which the apologists of slavery asserted their demands was not likely to find much favor with the sturdy freemen of the West. Accustomed to regard the Declaration of Independence as the magna charta of their rights, it is not surprising that they watched with jealous care every move of those who seemed bent on violating its principles. Hitherto they had been engaged in the cause of humanity, and while they demanded the separation of the general government from slavery, and urged the inconsistency of setting ourselves up as the champions of liberty while the clank of the slave-gang fetters was a familiar sound in our national city, they at the same time fully recognized the right of each state to regulate its own domestic affairs, and only endeavored, by argument and suasion, to induce those holding slaves to provide for their emancipation, and join the free states in their onward march. Now, however, it was self-preservation that nerved their arms and stirred all their energies. Their enemies, confident in their numbers and in their strength, pressed them on all sides, and, forgetful that the battle is not always to the strong, expected an easy victory.

For years the South had been advancing its claims and occupying the chief position in the government, lamenting with hypocritical

countenance the misery it had been compelled to endure by the imposition in early years of negro servitude. While the men of the North, ashamed of no labor which brought an adequate return, had explored new territories and founded new states, spreading the arts of civilization far into the wilderness, and opening an asylum for the overworked and underpaid millions of the Old World, those of the South had been fattening on the spoils of office, which they looked upon as their sole heritage. Emboldened by the quiet habits and rustic manners of the free-state citizens, the chivalrous lords of the slave states, who, professing to be the embodiment of American refinement and honor, did not hesitate to steal the hard-earned wages of their servants, or shrink from flogging a woman, threw away the mask and showed their true designs. The right of petition denied in the national councils, the harsh interdiction of all discussion of the subject, the murder of some, as of Lovejoy in Illinois, who were so contumacious as to disregard their commands, the destruction of public presses, and the importation of ruffians to parade the streets of those cities of the free states which bordered on slave territory, if it did not give evidence of concerted action, yet showed most plainly the extent of the feeling, and the necessity of an urgent defense, if the rights of freemen were to be of any value. Various were the weapons used in this crusade against liberty; the power of the Church was brought to bear upon it, and so fearful were the ecclesiastical authorities of those ruptures that afterward did occur, that its severest censures were hurled at those of its ministers who lent their aid to the cause, and they found themselves in great danger not only of being sent to Coventry, but to a place more renowned for its heat than agreeableness, so far as Church anathema could accomplish the object.

It was at this time that Samuel Lewis fully identified himself as an antislavery man, and won the then most degrading title of Abolitionist. He did not pledge himself to independent political action till convinced there was no other way to reach the goal. All parties, eager to propitiate the South, turned a deaf ear to their entreaties, and neither Whig nor Democrat would have accepted their alliance. Sacrifices of no ordinary nature were made by Lewis in thus defining his position; his political friends were men of standing and influence, his popularity unbounded, and honors, the very highest in the power of the state to bestow, seemed to beg his acceptance; but he threw them all aside for the sake of doing right, and freely cast his lot with those who had taken refuge beneath the canopy of freedom. From this time he entered on a new sphere. Deserted by old friends, and treated as a very pariah of society, new

associations were to be formed ; yet he never regretted the step, nor faltered in the high resolve he had taken.

His first public address on the subject of slavery took place in 1841, at a convention held in Cincinnati over which he was called to preside. The school system, now in successful operation, needed not his energy and care, so that nothing called him from the duty of preserving the liberties of the state. His arguments were for the most part calm and dispassionate, though he well knew how to mingle invective and pathos in his appeals. His illustrations were such as the commonest rank of mind could comprehend, and always terse and to the point. Comparisons were easily instituted ; across the river lay a noble state ; she had the advantage of age, climate, and fertility, yet her northern sister had taken the third place in the Union, and still Kentucky dragged slowly along, blessed with a thousand blessings, all overshadowed and neutralized by the one great curse, involuntary servitude. The deduction was inevitable, and scarce needed the mighty force with which he sent the arrow home.

In September of this same year occurred another scene of violence. Goaded by the unceasing attacks of the friends of liberty, a story of some boys maltreated by negroes was whispered about and soon filled all ears, and a fearful riot was the consequence. The rabble of the opposite villages, Covington and Newport, joined in the cry, and crossed the river to assist in the outrages. The negro quarter was regularly besieged, but driven to desperation a stubborn defense was made, and the rioters were forced to retire three blocks in utter defeat ; nor did the mob succeed in their efforts till a cannon had been planted at the entrance of the street, and several rounds fired. The press of the *Philanthropist* again found a home at the bottom of the river, and by request of the governor, who hurried to the scene, all male negroes were taken to the jail for safety. For days anarchy took possession of the Queen City, and the remembrance of that period's disgrace did much toward opening the eyes of the inhabitants to the true spirit of slavery. Not an antislavery man was frightened from the path, and such as Samuel Lewis only planted their feet the firmer that they might the better resist the force of the current. As on the seas, when the gale blows the hardest, the waves seem to gather in a mighty effort to submerge the gallant ship which rides unharmed upon their foaming crests, and bursting upon it, strike with fearful force, only to find themselves broken and raging in its wake, so these billows of popular fury spent their strength in vain, while the bark of freedom sailed on to brighter skies and calmer seas.

We have no space to go into the history of the movement. A separate political action having been determined on, nominations were made and resolutely supported. Samuel Lewis was nominated first for Congress and then for governor, and passed through both campaigns with unabated vigor, though without the slightest probability of success. Meetings were held in the market-places, and many who were drawn thither by curiosity remained to hear, charmed with the eloquence of this dauntless candidate. The vote seemed ridiculously small, yet the little party kept their place at the polls, boldly asserting their rights as citizens and freemen. Who shall despair of doing his duty when we contemplate the result? Having put his hands to the plow he was not the man to turn back; difficulties only nerved him to renewed action, and his labors knew no bounds but physical inability. The noble edifices, built by his diligence, and in which thousands of children enjoyed the advantages of his system, were at once monuments to his services and witnesses to his patriotism, and to them he could proudly point when demagogues slandered his character or assailed the purity of his motives. Each new demand of oppression met in him a determined foe, and he lived long enough to know that Ohio had taken a noble position among her sister states, from which she should depart nevermore. He lived to see the principles advocated by the *Philanthropist* avowed and promulgated by the daily press in terms far exceeding in severity those which had made it the victim of popular vengeance. He lived to see Ohio so free that a fugitive was as safe within her borders as in the brave old state from which he emigrated; and on the 28th of July, 1854, he ended his work and went hence in peace.

Dead, his virtues were at once recognized; eulogies were pronounced by all parties, and it was felt that a man had fallen; but the best and truest record that can be given of him is, that he was an honest man, a valiant soldier for the right, and a true lover of his country.

ART. IV.—A HALF CENTURY OF UNITARIANISM.

A Half Century of the Unitarian Controversy; with Particular Reference to its Origin, its Course, and its Prominent Subjects among the Congregationalists of Massachusetts. With an Appendix. By GEORGE E. ELLIS. Boston: Crosby, Nichols & Co. 1857.

WE heartily thank Mr. Ellis for this valuable addition to our theological literature. It bears on nearly every page that distinguishing mark of most modern theology, clearness. The best theologians of this age are trained to the perspicuous utterance of their ideas in the pulpit and lecture room, and hence will leave behind them few works whose incomprehensibility is their chief claim for admiration. There is a noble candor running through his pages, that ought to shame some of those who arrogate to themselves exclusively the name of Christian. His almost uniform good-nature will prove a gratification to all readers of theological controversy. We feel sure he did not grow old in penning some of these pages. We know we never shall in reading them. One can fairly see the twinkle of mischievous delight that danced in his eye when he wrote the first pages of the seventh essay, describing the pitiable condition of orthodoxy in its Lernæan work of lopping off heresies. Either his good-nature, or his new theology in its last days, has been productive of one good result—the introduction of a model gentlemanly courtesy to the heat of theological dispute.

The book is made up of articles contributed to a progressive quarterly; and as a whole is a review of one side of a most important fifty years controversy. Hence it is scarcely possible that it should be dull in style or made tedious with minutiae. The articles are entitled: A Half Century of the Unitarian Controversy; Unitarianism and Orthodoxy on the Nature and State of Man; Unitarianism and Orthodoxy on God and Christ; Unitarianism and Orthodoxy on the Atonement; Unitarianism and Orthodoxy on the Scriptures; Relations of Reason and Faith; The New Theology. The appendix is made up of twelve chapters, written mostly in reply to a series of articles published in the *Puritan Recorder*, criticising the seven essays mentioned above.

The author gives the changes of orthodoxy on the points specified, and does it fairly, thoroughly, and clearly. Yet with all his candor and honesty there is an undisguised deception running all through the work. Carrying the impression that Unitarianism has always occupied the same ground on all these points, he shows how

Orthodoxy, by its own vigorous thinking, and the guiding light of Unitarian doctrine, has been slowly and surely coming to occupy ground adjacent to his own. It is the old story of a Roman writing the history and policy of Carthage. The book is wholly one-sided and incomplete as a history of that controversy so interesting in its character and so momentous in its results. We do not design to review the book. A review itself, it is not a page too long. It should not be condensed. On the contrary, we design to write a few pages which we believe will add to the completeness and fairness of the work, and give an idea of what we should be glad to see added as a second appendix in the next edition.

Orthodoxy, meaning thereby, as our author always does, Puritanism, has not been alone in its changes of creed. Circumstances here in America have been exceedingly favorable to the change of creed and its exposition. The representatives of all phases of religious belief and non-belief have come upon our shores. They have had perfect freedom to propagate their opinions. The intelligence of the country has afforded a somewhat fair and just examination to every system. Here have opinions been born and nourished, and here have they perished. Experiments that have failed a hundred times elsewhere have been re-tried here with the same result. Here extremes have met, and here have systems divided into extremes. Yet in all this we think we recognize a general tendency, a movement in one direction, common to nearly all. As astronomers followed a thousand diverse motions, forward and backward, of ascension and declension, coming together and separating, till at last they announced the name and place of the central source of light and power; so it may be hoped that a study of the varied developments of the American mind on the subject of religion, may help us to find the general direction of all religious movement, and determine the center of light and truth.

It is with the greatest joy that we note the advantageous circumstances under which this problem is being wrought. We have the greatest hope for man's future religious belief, because we think that what will be believed in the next century is now being brought forth, and being freed from errors, under circumstances more propitious for its right evolution than ever existed before.

We think so, first, because of the type of mind engaged in the work. The Anglo-Saxon mind, made up of the diverse elements that floated to the soil of England years ago, showed itself the leading mind of the world. Its best and most sterling qualities were transplanted to New England; here, strengthened by fresh amalgamations, incited to effort by a universal freedom and the largest

reward of success, the mind of New England and its offshoots shows itself in higher and more general development than any other type of mind in the world. By this highest type of mind the problem is being brought to solution.

This confidence is increased, because, secondly, whatever is thought out is made to show its practical working; men of to-day do not so much believe in and accept abstract ideas and systems. They demand the exhibition of practical results. The question of what is truth in religion is not to be solved by a clouded brain in the smoky atmosphere of a German study. The result shall not come forth from the cogitations of a self-sufficient schoolman, committing himself to the current of a straightened logic. That which stands on uncertain or fallacious premises cannot be proclaimed as eternal truth. The glorious Gospel for the poor shall not be only fine drawn Hegelianism, which, after a life of exposition, is, according to the admission of the author, understood by only one mind in a kingdom. Here a working model must be made before many will consent to look at its theory. Here we oblige men to take the web and woof of life, and by their machinery work out a fabric. If it look well, well; if it wear well, better. If not, after a fair trial, it will be cast aside; for the mass are practical men. In the freedom of the country no man can get a monopoly, and so trade off an inferior article of religion.

Let us note the changes of dogma and exposition of Unitarianism in New England for a half a century, and see whither these bid us look for the central truths of theology.

The one doctrine that gives name, but not definition, to the sect, has been cropping out in all ages of the Church. But Unitarianism in New England is something more than this. It has had a peculiar development, and one well worthy of study. In assuming to direct that study a little we do not expect to escape the charge of misrepresentation. We shall endeavor not to merit it. Our Unitarian brethren are extremely sensitive; and the difficulty is immensely increased by the variegated mass of heterogeneous and opposite doctrines marshaled under the Unitarian banner. Everything, from the baldest theism and rankest infidelity, to a mere quibble about the mode of existence of the Three in One, is covered by that broad bunting. The author whose work we have placed in our rubric says: "Unitarianism is loose, vague, general, indeterminate in its elements and formularies." P. 34. And George Putnam, in installing Mr. Fosdick, successor to Mr. Pierpont, over the then famous Hollis-street Church, declared: "There is no other Christian body of which it is so impossible to tell where it begins and

where it ends. We have no recognized principles by which any man who chooses to be a Christian disciple, and desires to be numbered with us, *whatever he believes or denies*, can be excluded."

Another difficulty in the way of representing them with fairness is this: they have a chronic habit of concealing, or of not being able to declare, what their real sentiments are. From the time that Irenæus testified against them as "using alluring discourse in public because of common Christians," down through the times of Paul of Samosata to Arius, who was supposed to swear to the Nicene Creed he had just subscribed to before a council, and it turned out that he swore to his belief in a creed he had previously subscribed and concealed under his arm; and from Socinus, who, according to Mosheim, bore the same reputation, down to the pending of Dr. Ware's election to the Hollis professorship of divinity in Harvard College in 1804, and even later, when, according to the late Dr. Parkman, "had Dr. Kirkland been an acknowledged defender of Unitarianism he never would have been elected" to the presidency of Harvard College in 1810; through all these periods of their history, and according to the testimonies of a dozen prominent Unitarians, their whole line of policy has been concealment. But from the year 1815 they have been forced into the light, and not been permitted to deny merely, but compelled to define. Since that time we follow their development more easily, notwithstanding the fact that Unitarianism has more branches than the banyan tree, though none of its unity.

First: we inquire how they have regarded THE BIBLE? Since this is the source of all spiritual knowledge, and the only sure foundation of hope, their estimation of it is an important element in calculating their true position.

It is a fact to be noticed, that, with all the boasted learning of the Unitarians, no man among them has made Bible exposition his business. Almost every man has tried his hand at some tenth-rate expositions of favorite sections. But the man has never appeared among them who was able, or if able dared, to sit down before the whole, explain every point, and meet its general tone. Mr. Andrews Norton came the nearest to being a Bible expositor of any man in the body; but such was the freshness of his zeal, the recklessness with which he rejected approved readings, explained away the obvious sense, and substituted another, that we have before us a statement of the highest Unitarian authority, that he is not followed by the Unitarians of to-day.

The reaction from the old Puritan reverence for the English translation, the belief in God's inspiration of the commas, headings,

and divisions of chapters of the old family Bibles, carried the Unitarian mind too far, and the Bible was either neglected or abused. But at length many minds returned to a sincere reverence and love for the Scriptures, and a consciousness that in them *only* were the words of eternal life.

Said Channing in 1819: "We regard the Scriptures as the records of God's successive revelations to mankind, and particularly of the last and most perfect revelation of his will by Jesus Christ. Whatever doctrines seem to us to be clearly taught in the Scriptures we receive without reserve or exception. . . . Jesus Christ is the only master of Christians, and whatever he taught, either by his personal ministry or by his inspired apostles, we regard as of divine authority, and profess to make the rule of our lives."* This revelation, he holds, is to be interpreted by comparing Scripture with Scripture, and understood by the most devoted use of the highest reason; while "we indeed grant that the use of reason, in religion, is accompanied with danger."

Dr. Dewey says of the Scriptures: "The matter is divine, the miracles real, the promises glorious, the threatenings fearful; enough that all is gloriously and fearfully true, true to the divine will, true to human nature, true to its wants, anxieties, sorrows, sins, salvation, and destinies; enough that the seal of a divine and miraculous communication is set upon that holy book."†

In rejecting the plenary inspiration of the Bible they have not rejected the Bible itself. The theories of their best men to-day are essentially the same as those of the most orthodox men outside of the Gaussen school. One of them says: "We are not bringing our reason to bear against a doctrine of revelation, which may God forbid our ever doing, but against what we pronounce to be a human dogma, constructively ascribed to revelation."

We would say, in closing this section, that we feel confident that if the Bible can be brought into more notice among them, and be studied by their best men according to their theory, its teachings will not be very materially misunderstood. And we are sure of this result if, at the same time, they can be brought to set a proper estimate on their present powers and also free themselves from the influence of some fragments of a false philosophy. Many selections now before us, from men of the first authority among them, confirm us in this conclusion.

At the same time it cannot be denied that there is a party, we believe a small one, among them, whose reverence and even respect for the Bible has long been on the decline. It has almost reached

* Works, vol. iii, pp. 60, 61.

† Controversial Sermons No. 1.

the zero point, and will soon, if it has not already, pass the boundary between respect and contempt.

THE UNITY OF GOD.—This is the first grand doctrine they profess to derive from the Scriptures. And it cannot be denied that they have many clear, beautiful, and conclusive arguments on this subject. It is useless to quote their authors. We concede that they have the case, and any reasonable polytheistic heathen must be convinced; but we protest against their claiming that doctrine as their exclusive property. We would as soon they should claim all sunlight as their own, as insist on their exclusive right to believe and teach that glorious doctrine of the Old Testament. All Christians are under obligations to them for their able defense of this corner-stone of our common faith. But we trust they will have the modesty and honesty not to claim the discovery of what could not be patented, because it has been believed and used for ages.

Their views of THE NATURE OF CHRIST are more important to this discussion. There has prevailed an impression that Unitarians were slowly returning to a belief in the proper Divinity of Christ; and so widely had that idea spread, that it was deemed necessary to devote the address before the theological school at Cambridge last summer to the denial of that supposition. The denial is as remarkable as the fact of its being delivered before the famous pastor of Harvard, Dr. Huntington. Of course, a man somewhat foggyish must be chosen to write such an address. The lot fell on Rev. C. A. Bartol, a gentleman of no great general influence in the body; and even in his address occurred this expression: "I could accept, if not the dogmatic statement of Trinitarians, yet the godlike Christ they give us, if they would also consistently give us a Christlike God." That, indeed, we hold ourselves in readiness to do.

The early Unitarians have so little to say about Christ that it is hard to tell what they did believe. The denial of Christ's Divinity was not the battle they first fought. They said vastly less about it than about any other of the five points of Calvin. Anti-Calvinistic would have been a much more expressive name for them for years, if not even now.

Calvinists forced the name of *Unitarian* upon them for reasons easily understood. They took their rise in a revolt from the horrible doctrines of Calvin much more than from a disbelief in the Deity of Christ. We find in an old pamphlet, without name or date, containing the rules of "The Unitarian Society" formed in London in 1791, this statement of doctrine: "There is ONE GOD, the SOLE Former, Supporter, and Governor of the Universe, and the ONLY

proper object of religious worship; and there is one Mediator between God and man, the MAN Christ Jesus; he is the CREATURE and MESSENGER of God, and not his equal nor vicegerent, nor copartner in divine honors, as some have strangely supposed."

The assertion of Christ's *mere humanity* has been extremely rare in the writings of Unitarians in this country. We have found it occasionally asserted by violent and obscure men, but seldom by men of any distinguished ability. As early as 1810 Noah Worcester published a pamphlet called "Bible News," in which he tries to make clear the distinction between a *created* and a *derived* existence. He allowed that Christ was one of the latter; hence of the same nature as God; really Son of God; did really and personally suffer and die for us; was a person of Divine dignity and worthy of Divine honors. The fact that Worcester was chosen editor of the first Unitarian periodical established in New England is significant. The discussion of the nature of Christ appears but seldom for many years, but such views floated in the upper stratum of thinkers and writers, while, without doubt, far different views were propagated by loose and bold speakers, who delight in nothing so much as assailing cherished opinions.

In 1819 Channing declares what he thinks the Son of man is: "We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God."* He acknowledges,† that Christ is called God in several places, and has divine properties ascribed to him; but we are obliged "to interpret the comparatively few passages which are thought to make him the supreme God, in a manner consistent with his distinct and inferior nature"!!!

There is an indefinite amount of mist in this eulogized man's writings, and where he puts Christ in the scale of existence, it is impossible for us to determine. Sometimes he lifts him up to a super-angelic nature, just inferior to God, thus denying his humanity; and then again, either denying his previously asserted oneness of nature, or, forgetting his own consistency, claims him as a man.

Coming down to the present decade, we find a great advance in opinion in this respect; and that, too, in the writings of a much abler man than the last quoted. "Our doctrine gives us the same God they worship, and another being, yes, a Divine being, besides. We know of nothing that hinders but that God may impart, may delegate any measurement of his own properties, save simply that of self-existence."‡ "Christ fills the whole space *between* God and man."§

* Vol. iii, p. 75.

† P. 79.

‡ Ellis's Half Century, pp. 141, 142.

§ Ellis in Christian Examiner, 1856, p. 306.

Elsewhere he says: "He is the sharer of God's throne, counsellor and companion, touching upon the prerogatives of Deity." Thus we see that he has come as near having two divine persons as possible; and when we remember that, by making him one person, and divine, he has taken all the humanity out of Christ, we have reason to hope that the frequent and emphatic assertion of his humanity in Scripture will cause him, on more mature reflection, to believe in both the Deity and humanity of Christ. Indeed, he already says: "In some of the modern shapings of the doctrine, [namely, the Trinity,] we confess there is no reason for rejecting it, which will weigh against the slightest reason for accepting it."* "There were some to whom a modal Trinity, like that which Dr. Bushnell has developed, is so far from being offensive to them that they might be even willing to accept it."†

We close this point with quoting the view of Professor Huntington on the nature of Christ. We do not pretend that he represents the Unitarian body; but considering that he is one of their ablest men, is pastor of Harvard College, and has the indoctrination of their future pastors and leaders, and is himself the leader of a large body now, we must believe that the future of Unitarianism will be much tinctured with his views. His theory "regards Christ as showing forth not only a perfect humanity, but also, and primarily, God himself; representing God to man as well as man to himself; being the express image of God's person; being God in the act and character of revealing or manifesting himself; creating and saving the world; separate at no point from God soever; not knowing in his divinity any limitation or abridgment from the fullness of God; exhibiting as in God's behalf, through a union of nature with the Father, not explicable to us, the Divine attributes; and reconciling alienated souls to himself by manifesting God in the flesh. According to this doctrine he survives in his Church to-day, not only by his influence and memory, but by the presence of his person, a distinct and everlasting person in himself, without beginning of days or end of years, the same yesterday, to-day, and forever."‡

We now proceed to trace the history of the views of the Unitarians on the NATURE OF MAN.

Dr. Ware gave the earliest enunciation of their belief that has any authority. It was called out in reply to Dr. Woods's "Letters to Unitarians," and is stated in these words: "As much as there is of wickedness and vice, there is more of goodness and virtue. Benevolent dispositions prevail beyond measure over the opposite.

* P. 116.

† Introduction xv.

‡ Sermons for the people, p. 253.

Man is by nature innocent and pure, and free from all moral corruption. I know of not a single mark of depravity, common to children in general, which may not be traced to causes which imply no degree of depravity and no fault of character or disposition." Channing almost wholly ignored the existence of sin, especially any original tendency thereto.

In 1828 Mr. Whitman, in a sermon on Isa. iii, 3, which sermon was very highly commended by the *Christian Examiner* and *Christian Register*, used the following language: "Our nature is as good in every way as Adam's before the fall. . . . Infants, and practical Christians from their earliest years, need not be converted. . . . Man's acceptance with God is on account of personal righteousness."

But later, Mr. Ellis, on this subject, says: "Dogma it [Unitarianism] has none." It "recognizes the deep and unsounded perplexities of this subject;" "before that mystery we bow in bewildered amazement." "We are not born holy; . . . we are not born fiends; as Adam was a sinner and a mortal, so all human beings are sinners, and all are mortal, *not because he was a sinner, but because they are all like him in their humanity.*"* An exceeding advance in twenty-five years. One more quotation will suffice on this point: "We believe in human depravity; and a very serious and saddening belief it is too that we hold on this subject. We believe the heart is deceitful above all things, and desperately wicked. Not believe in human depravity! great, general, dreadful depravity! Why a man must be a fool, nay, a stock or a stone, not to believe it. He has no eyes, senses, or perceptions, if he refuse to believe it." He adds this qualification: "It is not depravity of nature in which we believe. Human nature, as it exists in the bosom of an infant, is nothing else but *capability*, of good as well as evil, though more likely, from exposure, to be evil than good."† He has passed far beyond Dr. Ware's idea, that "goodness and virtue prevail beyond measure over wickedness and vice."

We next refer to their various views of THE ATONEMENT.

It has been an established sentiment among them that repentance puts an end to the consequences of sin; that repentance is a sufficient vindication of Divine justice; that God's broken law is abundantly satisfied by repentance; that in this or the coming world any threatening and impending thunderbolts of God's wrath, about to crush an impious wretch, are changed to instruments of love and favor by his uttering the spell, I repent. Hence, Christ's sufferings

* P. 92.

† Dr. Dewey's Controversial Sermons, pp. 30, 32.

are the same in kind as those of the apostles, merely exemplary. This is the view advocated by Dr. Ware in his controversy with Dr. Woods. It is the view pushed into sight now, but much less believed than formerly. It makes no account of the many expressions in Scripture declaring that we are "bought with a price," "redeemed by precious blood," etc. Such passages have made themselves felt on Scripture readers, and we meet with such sentences as these, becoming more definite as they approach our time: "Especially were the anguish and patience of his final sufferings and his awful death upon the cross, appointed and powerful means of affecting the mind of man."* "Many of us . . . think that the Scriptures ascribe the remission of sins to Christ's death, with an emphasis so peculiar, that we ought to consider this event as having a special influence in removing punishment."† "Christ's sacrifice was the grandest, the most powerful means of salvation. . . . The blood of that sacrifice was atoning blood. If we say that a way was opened by the death of Christ, for the free and consistent exercise of mercy in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea that the Scriptures present of that important event."‡ "We regard Christ as a victim offered up by *human sin* for human redemption."§ "It was *man*, not God, who made Christ a curse for us."|| All he needs to become orthodox in this respect is to be informed that the Scriptures, which he adopts, tell him that "*Christ offered himself*," and that second expression of his philosophy is contrary to the declaration of God. The reason why he has not discovered this already shall be given by a man of his own order: "Now as one ponders the singular force, directness, and agreement of these passages, and many more of the same import, and marks their cumulative power as they resound through the New Testament, we submit that it will not appear strange if one feels that on those who deny the vicarious death of Christ rests the burden of explaining how, according to the Bible, the death of Christ is *not* the divinely ordained and essential *ground* of human salvation. There is some reason to think that passages like these we have quoted, have become comparatively unfamiliar to Unitarian ears, having been dropped out of Unitarian preaching, under the natural persuasion that they do not harmonize with Unitarian theory."¶

It is but fair to Mr. Ellis to give his opinions more at length:

* Works of H. Ware, Jr., vol. iv, p. 91.

† Channing, vol. iii, p. 89.

‡ Dr. Dewey "entirely agreeing" with Andrew Fuller.

§ Ellis, p. 49.

|| Ibid, 64.

¶ Professor Huntington, in Religious Magazine, 1856, p. 116.

"We do not charge orthodoxy with laying too much stress on the death of *Christ*, but with laying too much stress on the *death* of Christ."* "We hold his death to have been sacrificial in the highest sense of the word."† "It is not our doctrine that the death of Christ becomes efficacious to us as an example. . . . Christ is to us a victim, a sacrifice. His death was a sacrificial death. Its method, and purpose, and influence fix a new, a specific, a peculiar, an eminent meaning to the word sacrifice, when used of him."‡ We get out of patience, in vain, for him to tell us what that extensively qualified "meaning" is. The whole point of difference he endeavors to make clear in these words: "Orthodoxy regards the death of Christ as looking GOD-WARD for its efficacy. Unitarianism regards the death of Christ as looking MAN-WARD for its efficacy."§ "We regard Jesus as a sacrifice *for man*, but not as a sacrifice *to God*."|| Instead of making clear the very thing we want to know, he has only succeeded in utterly befogging his readers, if not himself. How a death can be sacrificial, in so high a sense, and look man-ward, toward rebel man, yet not have its efficacy in example, can be understood only by those who can understand contradictions. He wanders in the dark, because of previously adopted principles, and of not heeding the teaching of a few plain passages of Scripture.

CONVERSION.—This is treated of exceedingly little by all Unitarian writers. Wherever it is mentioned it is usually as a mere change of habits, a poor, emasculated, self-undertaken, self-accomplished, unnoticed, and almost unfelt process. It is true that the American Unitarian Association publish a book of Mr. Sears on Regeneration; but the editor of their journal, in the last number of 1858, tells us that its view, on one point at least, is not endorsed by that body. When we read the many good things in that book, and think of the many more good things on the subject not there, we do not know whether either or neither class are the views of that body; and in default of all evidence, except what is contradictory, we sometimes doubt whether they themselves know. Yet we see many evidences that the sect are making more of conversion. Channing said: "We hold nothing to be essential, but the simple dedication of the mind, heart, and life to God and his will." Mr. Ellis declares that he believes in "the necessity of regeneration, or a change of heart, wrought and attested by the spirit of God." Amen. And Dr. Dewey "believes in regeneration. The application of this doctrine is nearly universal. Some, like Samuel of old, may have grown up to piety from their earliest childhood; but we confess that we under-

* Ellis, p. 185. † Ibid, p. 187. ‡ Ibid, p. 193. § Ibid, p. 190. || Ibid, p. 194.

stand nothing of that romantic dream of the innocency of childhood." If, after seeing children brought up under the well nigh faultless influence of his home, their "capability" deprives him of an understanding of the innocence of childhood, we believe he will accept the doctrine of native depravity on more mature thought.

FUTURE AND ETERNAL PUNISHMENT.—About 1830 the Unitarians of England, adopting the theories of Hartley and Priestley, became Restitutionists. The Universalists of America had by that time got fairly settled on the same ground; hence Mr. Ballou claimed the whole body of Unitarians as Universalists, and administered a "Condemnation and Rebuke" to their haughtiness for refusing to recognize the then scarcely respectable body of Universalists as their brethren.* He said of a part of Dr. Channing's sermon at the ordination of Jared Sparks, at Baltimore: "Universalism could not be more fully stated, or more acceptably commended." But not quite understanding what Universalism had then come to be, and dreading the odium of the name, Mr. J. Walker denied any tendency in Unitarianism toward Universalism; and H. Ware, Jr., in a letter to McLeod,† repelled the charge with words which a small politician would be glad to find ready prepared for use as he was entering on an unusually scurrilous campaign.

Nevertheless the charge was true, for there are now before us fifty extracts from men of the first ability of that time, proving beyond a doubt that the main body of Unitarians at that time were fully persuaded Restitutionists; and they continue in that belief at the present time, with the exception of many indications of a return to the doctrine of eternal punishment. This is an unexpected change.

The editor of the *Quarterly Journal of the American Unitarian Association*, reviewing Dr. Adams's sermon on "The Reasonableness of Eternal Punishment," says: "Looking at them [Dr. A.'s positions] as a whole, we are struck with their essential agreement with our own views of future retribution. . . . We are not so lax in our views of future retribution as the pastor of the Essex-street Church, [Dr. Adams.] On this point we are more orthodox than he. We cannot admit [as Dr. Adams does] that there are no sorrows in a future life more piercing, and more calculated to rive the spirit, than the trials and pangs of this life."‡

What man, fifty years ago, would have thought that in 1858 a Unitarian editor would victoriously contend with a Puritan champion for the palm of orthodoxy? Mr. King, in replying to the

* The desired recognition was most publicly and gracefully extended in the recent Pitt-street Chapel Lectures.

† Page 22.

‡ October, 1858, p. 61.

discourse of Dr. Adams, which was preached by request in Mr. King's own pulpit, admitted "that he did not find the doctrine of the ultimate salvation of all souls clearly stated in any text or in any discourse that has been reported from the lips of Christ." But his candor did not extend to admitting that he did find the eternal damnation of the finally impenitent clearly stated in several. Yet he does say that souls may "harden themselves against the justice and grace of the Infinite forever, and prefer forever, through the natural gravitation of evil loves, to live away from God and from the bliss that attends the continual reception of his life."

William G. Elliott, Jr., of St. Louis, a man most deservedly held in high repute among Unitarians, writes: "The same voluntary resistance to God which is begun here, may therefore continue through unknown ages. . . . We do not know but that we may separate ourselves so far from God as to make our return to God impossible." Our list is not exhausted. We venture to add one more. "Heaven is more glorious, and hell more dreadful than ever man conceived; a hell of the mind, a hell of an inward burning and gnawing conscience; a hell of remorse and mental agony may be more horrible than fire and brimstone and the blackness of darkness forever. Yes, the crushing mountains, the folding darkness, the consuming fire might be welcomed, if they could bury, or hide, or sear the guilty and agonized passions, which while they live must forever burn and blacken and blot the soul: while they live must forever and forever crush it down to untold and unendurable misery."* His nature shrinks, he says, from punishment which is eternal; but equally shrinks from propagating the idea of "remedial suffering in a world where there remaineth no more sacrifice for sin."

I have thus briefly gone over the principal points of Unitarian theology in which I discover a change. I say principal points, for there are a thousand minor ones advanced by various men. For example, Mr. Pierpont's sermon on the "Intercession of Christ,"† offers a new occasion for prayer by advocating praying for the dead; and the poor old man has so much changed his doctrine as to pray to the dead, and receive rapt [rapped] answers from them.

Other general points of doctrine are not changed. The same unrelenting hostility to the Calvinistic interpretation of decrees; to ultra depravity, as expounded prior to Dr. Woods's writing; to excessive depreciation of good works; to Phariseism and pietism, remains unchanged.

Of the things we have written this is the sum: "Among the larger and better portion of Unitarians there now prevails, in regard

* Dr. Dewey's *Controversial Discourses*, p. 40.

† Page 12.

to the Scriptures, a theory but little faulty in itself; and a devoted study of the word of God according to that theory, quickened by a genuine and hearty piety, could hardly lead astray. But they have too much neglected the Bible for works of modern reformers. They have left the springs of living waters, and depended on broken cisterns, and clouds that proved to be only dust instead of refreshing rain. Many "regret the intellectual direction Unitarianism took in the beginning," and are returning with humble reverence to a study of the sacred volume.

In regard to their belief in the unity of God there cannot and ought not be a change.

In regard to their views of the nature of Christ, they never believed what has been imputed to them by many. Many, and those of the most influence, seem to have theoretically embraced orthodoxy, and some are rapidly tending thither.

The nature of man and the atonement seem to be enveloped in that mist which soon dissolves into the clearness of day. On other points mentioned they seem tending in the right direction, and we trust it is evident that they are not so much at fault in the matter of doctrine as in the feeble way they work their principles; not nearly so wrong in their written statements of doctrine as in general influence; not so much lacking in form, as in the demonstration of the Spirit and power from on high.

We have probably put as good a phase on Unitarianism as it will bear. Further quotations from such men as Huntington, Elliott, Dewey, and Osgood would as undoubtedly put it in a better light; as quotations from many men of less note would put it in a vastly worse light. On the whole, too, we think their published works give a decidedly better impression than their ordinary pulpit efforts. These are for the public; those for home consumption. But all through the denomination there are desires for more faith, deeper piety, and more effective Christianity. We have been surprised for years past in listening to their glowing words, in annual convention, lamenting a lack of Christian zeal and Christian liberality. After all their boasts of liberality, we were not prepared for such denunciation of "stinginess" by themselves, nor the acknowledgment of the *fact*, that according to means they are the least generous and self-sacrificing denomination in the land.

A closing word in reference to our author. We regard his book as the most able yet published by the denomination. It has not been "an ever new delight" to read the works necessary in preparing this article. Most Unitarian writers are chaotic and fragmentary. The reading of Channing has destroyed a pleasing illusion

of his greatness. He has no theology, no system. He most effectively, I cannot say skillfully or acutely, wielded some ready made weapons against Calvinism; but he either could not or did not create a system of his own. He succeeded in setting up a few fair faced planets, shining in the light of others' suns. He displayed some splendid meteors and blazing comets, but a sun of his own, or a system harmonious and perfect, we cannot find. We tire of his endless repetitions of a few ideas; and yet it might be expected, for legitimate Unitarianism is of exceedingly narrow range; but the "Half Century" of Mr. Ellis, having a subject outside of Unitarianism, is really able and manly, worth buying and reading.

The following concessions in this work are deserving of notice. Unitarians are disappointed at the tardy spread of their principles;* and Unitarianism is lamentably deficient in effective working power.† Surely circumstances warrant their being made. Fifty years ago the Unitarians became a recognized body; they embraced the wealth, refinement, and education of New England; they took possession of many churches by out-voting their opponents, according to the Congregational polity. They installed themselves in the oldest college in the land, and have supported it by state funds. But with what result? They have lost ground, comparatively, in New England, and increased but little elsewhere. They have not founded a school for the education of the masses. With all their wealth their only two schools in the land have been in a life and death struggle for years. Compare this result with another denomination that started about the same time, taking the poverty, ignorance, and vice of New England; without a church, a school, or influence to obtain either; whose ministers, derided and assailed, went up and down the land, often not seeing ten dollars in money a year. But now that denomination, out of its poverty, is the richest in the United States; out of its nothingness has become the largest; has endowed colleges and academies by the hundred, established periodicals, acquired a more extensive denominational literature than any other, till, according to Edward Everett, it is the leading denomination in education in the United States. We accept the concession, and put strong emphasis on the words, "*lamentably deficient in effective working power.*"

Surely there must be an advance on the time in which Unitarian writings were paralleled with those of Tom Paine, when one of their most able writers says he "believes in the necessity of regeneration, a change of heart wrought and attested by the Spirit of God; justification by faith; the present mediatorial work of Jesus

* P. 7.

† P. 39.

Christ in behalf of his Church and upon the soul and life of the believer; revivals of religion; and the doctrine of future retribution." * We do not pretend that he means the same by these words that we do, nor that he is consistent. We are glad he can put any meaning to such words; and we claim that while Unitarianism can never be expected to return to the extreme of Calvinism, it is not too much to expect that it will meet relenting Calvinism half way, in the safe medium ground of truth.

ART. V.—THE EARLY CAMP-MEETING SONG WRITERS.

THERE lies upon our table a little volume of which it is probable there are at the present date but few duplicates. The title is as follows: "*The Pilgrim Songster* ; or, a choice Collection of Spiritual Songs, from the best Authors. A new edition, corrected and enlarged, with many Songs never before in print. By Thomas S. Hinde."

The volume is a 24mo., containing two hundred and forty pages, and from the press of Messrs. Morgan, Fisher, and L'Hommedieu, Cincinnati. 1828. This copy is of the third edition of the work. The first edition was published in 1810, the second in 1815. It appears, from remarks made by the editor in the preface, that several editions had been surreptitiously published in Baltimore and Philadelphia. The three Western editions reached a circulation of not less than ten thousand copies, a very large circulation for the period.

We look upon the volume with no small degree of interest. The binding, which was never firm, is now nearly destroyed; the leaves, time-stained, worn, and dog-eared; but we remember well the day when a dignified Kentucky matron, trembling with age, took it down from a shelf over the high mantel-piece, and entertained us till midnight, reading its songs, interspersing the reading with remembrances of the days when Bishops Asbury and M'Kendree, and Burke, Wilkinson, Sale, Lakin, Taylor, and many others, long since resting from their labors, sat beside the same fire-side, or stood beside the little stand, now preserved as a relic of those days, and preached the word of life in her humble cabin. She would sometimes say with a sigh that she wished she might see such preachers again. Her wish has been gratified; she has joined them in the land of eternal rest.

* Ellis, p. 47.

The mind goes back to a period in the West when a great spiritual awakening gave new pulsations to the energetic life of its thinly populated wilderness. This book was then a hoarded treasure in the cabins of those hardy settlers; in frequent use not only on camp-meeting and revival occasions, but in the prayer-meeting, the social circle, the class-meeting, and often in the public congregation on the Sabbath day, or at the regular week-day appointments.

The compiler, Rev. Thomas S. Hinde, was at that time a resident of Newport, Kentucky, and a local preacher in the Methodist Episcopal Church. He was a man of superior mental abilities, and had received the advantages of a good education, as good as the West could at that time afford. No one in his day was better acquainted with the early religious condition of the people, or more interested in its religious history, and he had made it his special study. His sketches, published in the early volumes of the *Methodist Magazine* and in our Church newspapers, under the signature of Theophilus Arminius, are among the most reliable records that we have. He died a few years ago at Mount Carmel, Illinois.

The volume contains one hundred and twenty hymns. Of these nearly one half were composed by persons unknown to the compiler. Most of these are destitute of poetical merit, but they were treasured in the memories of the people, and were popular at a time when such compositions were in great demand. The Wesleys and John Newton contribute each a few hymns, and the remainder, more than one third of the whole, were composed by John A. Granade and Caleb Jarvis Taylor. We propose furnishing for the reader short sketches of these poets, with a notice of their poetical writings, and their relation to the great camp-meeting revival which swept over the West during the earliest years of the present century.

I have not been able to obtain any information of John A. Granade beyond a few anecdotes, and the very slight notices of him as a minister in the "Journal" of the old Western Conference. When about thirty years of age he was admitted on trial into the traveling connection, at a session of the Western Conference held October 1, 1801, at Ebenezer, in the State of Tennessee. He continued in the itinerancy three years, traveling Green, Holston, and Hinckstone circuits, each one year. At the end of his third year he asked and obtained a location, desisting from the active ministry on account of temporal affairs. He now settled in Southwestern Tennessee, engaged in the practice of medicine, devoting his leisure hours to the care of his farm. I have never seen any account of his death, and do not know the date of it.

All accounts agree in representing Mr. Granade as a man of vigorous mind, much improved by reading and observation. He was deeply melancholic in temperament, and of marked eccentricity. His piety was striking, and went far in counteracting "a hardness and stubbornness in his temper" which otherwise was calculated to give great offense, and nearly precluded his entrance into the traveling connection. Like most of the itinerants of his day, he was ardent and zealous in doing good, for nothing less than a liberal endowment of zeal, indeed almost a consuming desire to save souls, could carry the itinerant over the large circuits, and enable him to bear the privations incident on his employment.

Early religious experiences had made a deep impression on his mind, and gave an almost unnatural tinge to all his exercises as a preacher and poet. His first religious convictions were powerful, but were resisted with all the energy of his nature. Then followed a season of intense spiritual darkness, and temptation from which his moral nature revolted, and for a time he believed himself sealed to eternal condemnation by the Holy Spirit. Almost maddened by this conviction, the society of men became a burden to him, and he fled to the mountains, his despairing soul giving vent to his agony in mournful songs. Most of his friends concluded that he was hopelessly insane. But in the midst of it all his soul sought after God, and the Heavenly Father was not unmindful of his struggles. Alone, upon the mountain side, as he lay upon the damp ground, insensible to all earthly impressions, faith grew strong, and the light from Calvary shone upon his path. Now the light was as brilliant as the darkness had been dense, the joy as rapturous as the despair had been distressing, and henceforth he sang of love, joy, and hope. That he, a reprobate, rebelling against God, had been pardoned, satisfied his mind that every sinner might obtain deliverance; he saw the value of his new possession, and desired all to enjoy it with himself. So he determined to devote his life to the proclamation of divine mercy, and he became a minister of the "glad tidings."

Caleb Jarvis Taylor was born on the 20th June, 1763, in St. Mary's County, Maryland, of Irish parents. He was diligently instructed in the Roman Catholic faith by his parents, but it never seemed to take a firm hold on his mind and conscience. Although he passed his early life on a farm, yet he obtained what was considered a good education, and left home at the age of eighteen to enter upon the career of a professional school teacher. While teaching school in Virginia and Pennsylvania he was thrown into the company of the Methodists. At first he attended preaching irreg-

ularly out of curiosity; but the truth was not long in finding access to his heart; he sought pardon, was converted, joined the Church, and was soon after licensed as a local preacher. He was not yet twenty years old. In 1792 he came to Kentucky and resided near Maysville. He at once became known as a superior teacher, and an active local preacher. At the Western Conference of 1810 he was admitted on trial into the traveling connection, but at the close of his second year he located. This record, however, does not give any proper notion of the amount of his labors in the itinerancy; for during a number of years he served as a supply to various circuits in the State of Kentucky. His family were too large to be fully provided for by the scanty pay given to a preacher in those days, so, when he became pressed in money matters he was accustomed to engage in school teaching.

His last days were spent at his home in Kenton County, Kentucky, about sixteen miles south of Cincinnati. During the greater part of the last year of his life he was subject to more or less mental affliction, a deeply settled melancholy; but about a week before he died the gloom passed away, and, although suffering acute pain, he departed in triumph to the inheritance of the saints. He was buried on an eminence in the vicinity, a spot which in his lifetime had been a favorite resort, to which he had given the name of "Solitary Hill." A willow twig, planted at the head of his grave by a loved friend, the noble woman to whom I was indebted for the little volume under review, has grown into a large tree and droops mournfully over his grave.

Mr. Taylor stood in high estimation among his brethren, not only on account of his poetical talents, but also for his skill in a species of satirical controversial writing, which often produced greater effect upon the early Western mind than the most weighty argument. He published, some time in 1803, at Lexington, Kentucky, a pamphlet entitled "News from the Infernal Regions;" and some years later, "The Sentimental Deist," a series of articles in the *Fredonian*, a weekly paper conducted by Thomas S. Hinde, at Chillicothe, Ohio. Never having seen copies of these works we can form no judgment of their literary ability, but they created no small sensation at the time they were published.

As a preacher Mr. Taylor was deservedly popular at a time when the Western Conference was not at all deficient in talent. To a character of unobtrusive but unquestioned piety, he brought a clear understanding of the Scriptures, a very pleasant manner of speaking, and a sanguine temperament. He not only convinced the mind, but had great skill in moving the heart, frequently exciting

his whole congregation to tears. But it was in the public discussion of Christian doctrines which were a prominent feature of his times—the defense of Arminianism against Calvinism, of the three modes of baptism against immersion as the only mode, and like subjects, that he was most at home. He was a cool and ready debater, not hesitating to break a lance with the most daring of his opponents. Taking his position with prudence, and skillfully advancing his arguments, combining wit, humor, and sarcasm in the assault, he rarely failed to drive his opponent before him. A man of ready wit, genial humor, and pleasing address, he surrounded himself with many loving hearts, receiving kindnesses and imparting good.

Singing, as a part of divine worship, is not to be considered a device of man's invention, but a product of the activities of his spiritual nature when it disposes itself for worship. The hymns of the Church are not primarily designed to afford instruction in doctrine, but to open a channel for the expression of feeling; and we find that those which the Church has permanently incorporated into her devotions have been the production of individual minds deeply imbued with piety, the outflowing of the many phases of religious emotion, glowing with passion purified by the new life. So it often happens that when singing has degenerated into a lifeless ceremony, inherited from better times, it has a singular power to awaken in the soul aspirations for a better life. Many of the hymns which the Church cherishes as a peculiar sacred treasure, have been condemned by those who have no personal experience of redemption, as too sensuous for the worship of a holy, spiritual being. Such strains as "Jesus, Lover of my Soul," jar upon sensibilities made delicate by mere art culture, but they defy age and criticism, securing a firmer hold upon hearts as the multitude increases whose thoughts and hopes are turned heavenward. For these hymns are themselves a manifestation of Christian life, and as long as the hopes and fears of such a life remain, and the love of God lives in the souls of men, there shall not be wanting the melody of song—song expressing itself in pleadings for pardon and choruses of joy, agonizing cries for deliverance and rapturous peans of triumph, simple breathings of childish trust, and bold approaches to the mercy-seat.

Looking over the past, we perceive that every considerable revival of the spiritual life of the Church has not only restored vitality to singing as a necessary part of worship, but has also given birth to hymns specially indicative of the most prominent features of the awakened life. Generally the leaders of the awakening have themselves taken up the harp in the interval of their pulpit labors, and

we are better acquainted with their hymns than their sermons. What glorious songs gushed out of the glowing heart of the great German Reformer, so vigorous in thought and intense in feeling that the present stupor and infidelity of his countrymen cannot entirely quench their fire nor entangle their soaring. Count Zinzendorf has revealed the pure love of his heart, and the self-sacrificing spirit of his brethren, as they went forth arousing the sleeping missionary spirit of the Church, in strains that all of God's children at once recognize. The great awakening in which the Wesleys were the most prominent actors would have been wanting in a powerful instrument had it not given birth to hymns that the Church will not cease to love; and besides this the Wesleyan hymns will remain as an undoubted proof that the Holy Spirit dwelt in their hearts; they could not have been produced by men with unregenerate souls.

The religious awakening which seems to have had its rise in a two-days meeting, in Logan County, Kentucky, under the preaching of the brothers John and William M'Ghee, in 1799, and on account of its external form is known as the *Great Camp-Meeting Revival*, cannot be shown to have been deficient in any of the unfailing signs of a genuine work of grace. It has, indeed, been denounced by some as an instance of the wildest fanaticism, and censured by others as being more the production of morbid enthusiasm than of true spiritual life; but these erroneous and unjust judgments have arisen in part from a hostility to the doctrines which acquired prominence during the revival, and in part from a failure to view it as a fact from the right stand-point.

The revival had its origin in a self-denying effort to save souls, made by regularly ordained ministers officiating in the regular order of Church worship. Under plain, practical preaching there was a manifestly extraordinary outpouring of the Spirit on both preachers and people; its immediate effect was, in the liberty of Western pioneer life, freed from all conventional restraints, an outspoken confession of the work of God's grace in the heart. Those whose hearts in the exercise of faith were overflowing with joy, shouted the praises of God; those who trembled under a new and powerful conviction of sin, sought mercy with weeping and groanings, each class giving unrestrained audible expression to their emotions. This was from the first an objectional feature to many, and was not encouraged; indeed, many and almost continual efforts were made to restrain it.

The modes of operation were also extraordinary, and almost without precedent, yet they were only former modes intensified and

adapted to the occasion, the natural outgrowth of the circumstances. We do not hesitate to say that no considerable revival of religion could have taken place in the West in the same period without molding itself into the form of camp-meetings. The erecting of tents upon the ground occupied for the services was not a preconcerted plan, as in the camp-meeting preparations of the present day, but an inconvenience in itself, into which they were forced by necessity. The wide-spread religious interest not only caused greater crowds to assemble than could occupy any meeting-house; it also presented the necessity of attending on the services for a longer period than a single day; but the sparse settlements could not afford accommodations for so large a number, and the erection of tents was the most natural and convenient method to supply the deficiency. The altar of prayer about the preaching stands, the prayer-meetings in the tents, the general class-meetings, were all so many efforts to reduce to form and order the remarkable growth and activity of the work.

Of those exercises of devotion which were regular in their form none would sooner attract the attention of an observer than the singing. While the style of preaching and utterances of prayer gave unmistakeable evidences of a new life, the singing displayed the same quality in greater degree. The style of singing among these hardy pioneers, even before the revival, had its peculiarities; it was much more general among the members, and with more spirit. Frequently no one in the congregation possessed a hymn-book except the preacher, who gave out the verses to be sung, two lines at a time; many of the hymns, however, were well known, and, except in the public congregation, were sung without the process of being "lined" by the preacher.

At the commencement of the revival those familiar hymns, known in all our orthodox congregations, were used; but it was soon felt that they gave but imperfect expression to the ardent feelings of the worshipers. The deficiency here was principally supplied by the preachers. Hymns, or "spiritual songs," as they were more frequently called, to the cultivated ear rude and bold in expression, rugged in meter, and imperfect in rhyme, often improvised in the preaching stand, were at once accepted as more suited to their wants. These were quickly committed to memory, and to a considerable extent usurped the place of the older and more worthy hymns. The most of these hymns are now entirely lost; for some of them were never written at all. Many of them existed only a short time in manuscript and in the memories of a few. The volume before us contains those that attained greater popularity and

wider circulation; yet even of these but a small number are to be found in collections formed for irregular revival services.

A random glance at the contents of the volume informs us that the most frequent and vivid conception of the Christian life in the minds of these hardy pioneers, was that of an active, vigilant, unceasing warfare. To their glowing imaginations they were soldiers enlisted under the banner of the cross, Christ their glorious and invincible leader, and eternal life in heaven the all-sufficient compensation for the toils and hardships of the campaign. They had, indeed, good authority in their Bibles, and in the glowing words of noble reformers, for such a conception; but here it is presented in language and completeness of analogy which seems not to have entered into the mind of Paul. But let us not consider it a false conception on account of the fullness of the imagery; let us not judge that in the minds of these earnest spiritual soldiers there was any confounding of spiritual with carnal weapons. The martial spirit of the Revolution had been kept alive and developed in Kentucky to a greater extent than in any other part of the Union, through the Indian wars, and many of the elderly men who were now prominent in the revival, had shouldered the rifle at a moment's warning, and hastened to meet the treacherous foe. There was much, too, in the order and arrangement of the camp-meeting grounds—the tents in a hollow square, the watch-fires and guards at night, to suggest to the mind of an old soldier the martial camp; nor were they without considerable persecution from those who looked upon the whole revival as an instance of the wildest fanaticism. The following is from a hymn in this style by Taylor:

“Hark! brethren, don't you hear the sound?

The martial trumpets now are blowing;

Men in order listing round,

And soldiers to the standards flowing.

Bounty offered, joy and peace;

To every soldier this is given;

When from toils of war they cease

A mansion bright prepar'd in heaven.”

* * * * *

“The battle is not to the strong,

The burden's on our Captain's shoulder;

None so aged or so young

But he may list and be a soldier.

Those who cannot fight or fly,

Beneath his banner find protection;

None who on his name rely,

Shall be reduced to base subjection.

* * * * *

"The battle, brethren, is begun;
Behold the army now in motion!
Some by faith behold the crown,
And almost grasp their future portion.
Hark! the victor's singing loud,
Emanuel's chariot wheels are rumbling;
Mourners weeping through the crowd,
And Satan's kingdom down is tumbling."

Generally the subjects of the hymns are those doctrines held alike by the whole orthodox Protestant Church; there is so great a silence of denominational phraseology that no one could tell, from internal evidence with which branch of the Church the authors were connected. This is not a source of wonder, for, although the Methodists were the most numerous at the meetings, and the services under their entire control, yet Christians of other Churches in great numbers took a prominent part; some of the most memorable gatherings were strictly union meetings, ministers of the Methodist, Presbyterian, and Baptist denominations preaching in turn; indeed, it may be said, that in all wide-spread revivals denominational differences are ruled out by the very intensity of the interest to save souls from an impending ruin.

We find then in these hymns the doctrines, teachings, and historical facts of the word of God which have been recognized in all ages as the most ready to arouse the sinful heart: the agony and suffering of Christ in Gethsemane and on Calvary; the coming of the Saviour a second time to utterly overthrow and destroy his enemies, and claim his oppressed, tempted, suffering followers; heaven, the abode of the Saviour and the spirits of the blessed, the reward of the servants of Christ, in whose presence, restored to the loved of earth, and freed from the assaults of Satan, and the evils of earth and a probationary condition, there shall be an eternal increasing blessedness; hell, not conceived as a simple, moral condition, nor a mere deprivation of the favor of God, but a place of actual, unceasing punishment, set forth in fearfully vivid language; death is presented with the greatest fullness of language and figure; to the wicked a foretaste of the consuming wrath of God that shall devour all his adversaries, to the child of God his greatest and final earthly victory, when the armor shall be laid aside and the crown put on. Nor do these hymns fail to present that the progress of the soul in holiness is a necessary condition to enter into the joys of heaven; it was ever present to their minds, and we find here groanings to be freed from all inbred sin, and fervent pleadings for the putting on of the Divine nature. Naturally arising in this connection were longings for heaven and its untold

peace and purity. There are some lines on this subject by Granade which have preserved their popularity, in the West at least, more than any others in the volume. They were written on a sick bed, where he lay prostrated by his ministerial labors; his friends gathered around, and all presuming that in a few hours the struggle would be over and the sufferer attain rest from pain:

"Sweet rivers of redeeming love
Lie just before mine eye;
Had I the pinions of a dove
I'd to those rivers fly.
I'd rise superior to my pain,
With joy outstrip the wind;
I'd cross bold Jordan's stormy main,
And leave the world behind.

* * * * *
"A few more days, or years at most,
My troubles will be o'er;
I hope to join the heavenly host
On Canaan's happy shore;
My rapturous soul shall drink and feast
In love's unbounded sea;
This glorious hope of endless rest
Is ravishing to me.

"O come, my Saviour, come away,
And bear me through the sky;
Nor let thy chariot wheels delay;
Make haste and bring it nigh.
I long to see thy glorious face,
And in thine image shine;
To triumph in victorious grace
And be forever thine."

Although the camp-meeting revival commenced at a meeting appointed for the express benefit of Church members, it soon acquired almost exclusively the form of an appeal to sinners to forsake their sins, and, by genuine repentance and faith in Christ, obtain a justified condition; for the outpouring of the Spirit upon the assembly in Logan County produced simultaneously a revival of the work of grace in the hearts of believers, and a deep concern, even intense conviction of sin, among the unconverted. The number of this latter class increased so rapidly, and their requests for the benefit of the prayers and special instruction of the converted were so frequent, that the meetings soon assumed the character of a premeditated design to secure the conviction and conversion of sinners. The day has passed away when any denomination of orthodox Christians object to such meetings. Generally this class of persons, mourners or seekers as they were called, could be known

in a small assembly by the sadness of their countenance, audible expressions of grief, or the style of their praying; but when the assembly was a large one, it was thought better to invite them to the stand or altar for instruction, and to be made a special object of prayer by the whole assembly of Christians; from this arose the use of the "mourner's bench." No one supposed there was any real virtue in this arrangement, yet it was soon noticed that those who came forward seemed to be greatly benefited; the simple act of coming forward separated the sinner from his old associates, and was accepted as a declaration that he had chosen to be "on the Lord's side;" and, better than this, he was surrounded by hearts having confidence in the power of prayer. So it became the usual custom, when the sermon was concluded, an invitation was given to all "seekers," and they were exhorted in the strongest language to use this means of grace. When they came forward to the altar the whole interest of the services centered at this point. The hymns sung were selected with care, with the design of encouraging and instructing the seeker in the way of mercy. Many of the hymns in this volume are especially designed for this service, and they thoroughly refute the charge that the penitent was instructed to place more confidence in this than any other means of grace. The crucified Saviour is invariably presented to the soul as the only and the all-sufficient aid to salvation, "the Author and the Finisher of faith." Here are two selections from *Granade*:

"Think on what the Saviour bore,
In the gloomy garden,
Sweating blood at every pore
To procure thy pardon;
See him stretch'd upon the wood,
Bleeding, grieving, crying;
Suff'ring all the wrath of God,
Groaning, gasping, dying!

"Pore not on thyself too long,
Lest it sink thee lower,
Look to Jesus, kind and strong,
Mercy join'd with power.
Ev'ry work that thou must do,
Will thy gracious Saviour
For thee work, and in thee too,
Of his special favor."

"'Tis done! the dreadful debt is paid,
The great atonement now is made;
Sinners, on me your guilt is laid,
For you I spilt my blood;

For you my tender soul did move,
For you I left my courts above,
That you the length and breadth might prove,
The depth and height of perfect love,
In Christ your smiling God."

Taylor is no less bold in the offer of mercy to the penitent soul, pointing to Jesus:

"Mourners, see your Saviour stand
With arms extended to receive you;
See, he spreads his bleeding hands!
Come, venture on him, he'll relieve you;
Cast your fears and doubts aside;
The door of mercy opens wide;
The fountain flows that saves from sin,
Come, now, believe and enter in;
Don't distrust your blessed Saviour,
Now believe and live forever."

We find here also a class of hymns of almost unprecedented popularity forty and fifty years ago, which are not now thought proper for praise in public worship—hymns containing the personal religious experience of the writer. Taylor, having been educated in the Roman Catholic faith, gives one of several hymns of this class the quaint title of "The Converted Roman." From one of Granade's we learn that, having been converted, he became careless, was led astray through temptation, and was for a time in despair, but at length was enabled to rejoice again in his Saviour.

Both Granade and Taylor were men of bodily affliction. Granade several times, led on by his intense zeal to save souls, nearly destroyed his life. Each of them dictated lines to their weeping friends, as they stood in the presence of death. The verses of Taylor have no lack of confidence in God, the good Shepherd, who goes down with him into the valley of the shadow of death; but they are tinged with his usual melancholy. But Granade rises on wings of faith, and seeing no terrors in the dark grave, exults in the prospect of heaven. He describes himself as

"A pilgrim on his dying bed,
With glory in his soul;
Upward he lifts his longing eyes
Toward the blissful goal;
While friends and children weep around,
And loathe to let him go,
He shouts with his expiring breath
And leaves them all below."

There are a few of these songs which contain such animated descriptions of the scenes at the altar that there can be no doubt

they were composed on the ground. The language of these descriptions rather falls below than above the reality, if we accept the statements of many who were present. Taylor described such a scene in the following verses :

“ Sinners through the camp are falling ;
Deep distress their souls pervade,
Wond’ring why they are not rolling
In the dark, infernal shade.
Grace and mercy, long neglected,
Now they ardently implore ;
In an hour when least expected
Jesus bids them weep no more.

“ Hear them then their God extolling,
Tell the wonders he has done ;
While they rise see others falling !
Light into their hearts hath shone.
Prayer, and praise, and exhortation,
Blend in one perpetual sound ;
Music sweet, beyond expression,
To rejoicing saints around.”

A number of these “ spiritual songs ” still find a place in various collections of hymns designed for the social worship of Christians ; but we have never seen an instance in which the authors’ names seem to have been known to the compiler. It would be no more than justice to them to have that credit which an author may always claim. Some of them have been mangled, others improved, by compilers, until the writers themselves would be puzzled to recognize them. Although but few of these songs have been accepted by the Church, they are not to be despised nor forgotten, for they assisted in a great revival, the influence of which is clearly discerned after the lapse of half a century. Then they brought comfort to many a bleeding heart ; they made vocal thrills of joy and groans for redemption, which else had been prisoned voiceless in the heart. To some of these songs thousands of voices have given musical utterance, in unison, until the hills and valleys seemed also to waken and join in the strains of praise to Jesus, the Redeemer of earth. Those who delighted in their words now sing a “ new song,” in unbroken melody and faultless accents, to which song all hymns of man’s composing shall at last yield.

ART. VI.—THE RICH MAN AND LAZARUS.

To develop the most important truths of Luke xvi, 19–31, its discussion will be conducted with the following general divisions:

1. The objections which have been urged against interpreting it as teaching a consciousness of punishment after death answered.
2. The expositions of it which regard it as not teaching such a consciousness refuted.
3. Additional evidences that it teaches such a consciousness presented.

I. The objections which have been urged against the considering of this passage as teaching a consciousness of punishment after death answered.

1. One of those objections is, that such a consciousness is contrary to justice. It cannot be proved that the Omniscient Governor does not see that a greater aggregate of moral advantages will, in his interminable government, exist if all men of a certain reprehensible character shall be everlastingly "tormented," than would in it exist if even the most reprehensible should be exempt from everlasting "torments." It also cannot be proved that he does not see that that involves no injustice from which can arise, in that government, the greatest possible aggregate of moral advantages. An inability to see justice in the pain inflicted by the government of the Infinite Governor on an innocent lamb is alone sufficient to show, in no small degree, that no human being is authorized to say that nothing that appears to him to be contrary to justice can exist in that government. Accordingly, to infer from an inability to see justice in everlasting "torments," that a guilty creature who, throughout at least the last part of his earthly existence, refuses or neglects to "repent," will not be everlastingly "tormented," is at least more hazardous than it would be to infer, from an inability to see justice in the temporal sufferings experienced by infants that die before they have arrived at years of accountability, that no such infant has ever suffered. Besides this, to say that the Infinite Creator is more obliged to prevent the deserving of everlasting "torments" than that of temporal ones, is absurd; since, if a creature's disobedience against him could deserve only temporal "torments," then by enduring the deserved temporal "torments," the creature would no sooner merit his release from them than he would impose on the Creator an irresistible obligation to give him that release; and thus the Infinite Creator would become an involuntary debtor, not to obedience, but to the creature's

endurance of the consequences of disobedience. That the effecting of the voluntary excellences which an innocent moral creature at any time of his existence owes to the Infinite Creator requires all the powers then possessed by the creature which he can without guilt exercise, is obvious from the fact that if he had any such powers that are not so required, by no use of them could he sin, and in respect to them he would consequently be independent of the Creator. Accordingly, if it were not just that a certain delinquent should for his delinquency against the Creator be everlastingly "tormented," it would not be just that he should for it be at all "tormented;" since, even if temporal "torments" could make reparation for that delinquency, by the use of his powers for their endurance, he would be prevented from effecting the voluntary excellences which he, if not "tormented," could effect, and which cannot relinquish their claims upon him, because he, by a prior delinquency, has prevented himself from at least timely effecting them; and consequently with no temporal endurance by him of "torments" can he ever become a less delinquent than he is when he is first "tormented." That all the disobedient do not deserve only one and the same degree of punishment is obvious even from the facts that of two, according to John xix, 11, one "hath the greater sin," and that to some, according to Luke x, 14, "it shall be more tolerable" than to others. As then temporal "torments" experienced by a delinquent cannot diminish his desert in the Creator's government, and as an everlasting state of unconsciousness or annihilation could be at least no greater punishment to the most debased sinner than to others, it follows that such "torments" and such a state cannot be the penalty of disobedience against the Creator. To pardon without regard to such an unconstrained acceptance of the conditions of a divine atonement as even the word "repent" implies, is to dishonor or to annul government; and consequently it is absurd to say that the Infinite Creator is obliged to pardon the culpable because they cannot by supererogatory acts of obedience, or by an endurance of the consequences of disobedience, render themselves innocent. If a creature's inability to make restitution for his disobedience imposes on the Creator an irresistible obligation to pardon him, then the greatness of the desert of that disobedience irresistibly requires and secures the extinction of that desert; and thus the Creator can have no claims against disobedience, because his claims against it are too great! If the greatness of the desert of human disobedience against the Creator irresistibly secured the extinction of that desert, then every voluntary endurance of even temporal "torments," on account of that desert, would

be absurd, and every involuntary endurance of even temporal "torments," on account of that desert, would be unjust. The deserving of everlasting "torments" could then have been prevented only by the prevention of the existence of every creature who is not irresistibly prevented from violating certain moral laws of the Creator, and that prevention would of course have prevented the existence of all moral acts but those of the Creator. In order to make it appear that no creature can deserve everlasting "torments," nothing has perhaps been more plausibly or more pertinaciously asserted than that from a finite cause no infinite effect can result. But if "torments" that will have an everlasting existence are infinite on account of that existence, then not only are there, besides the Infinite Creator, as many infinite beings as there are finite ones that will have an everlasting existence, but from even these finite causes those infinite effects thus result! To regard everlasting "torments" as infinite ones is erroneous in proportion as the word *infinite* is regarded as implying more than the word *everlasting*, or more than a duration which, from a commencement has a continuance which will not cease. If from a finite cause or from a temporal one no everlasting effect could result, then not only from no guilt of a finite being could even an everlasting extinction or annihilation of that being result, but from even the Omniscient and Infinite Creator would pass away the knowledge of everything of which a finite being is the cause. But even if no finite being could see any justice or propriety in everlasting or other "torments," it would still be the prerogative, not of a finite culpable being, but of the Infinite Governor, to say what penalties should and will be inflicted in his interminable government.

2. Against interpreting this passage as teaching a consciousness of punishment after death, it has been urged that some celebrated divines, who profess to believe that such a consciousness exists, call this passage a parable. If it is important to say what this passage has been called by such men, it seems that it can be no less important to say what they think it teaches and implies. That all who have called it a parable have also regarded it as not teaching a consciousness of punishment after death, is by no means true. What meaning, then, any one intends to communicate by calling it a parable may be best learned from his exposition of it, and from his belief concerning a future life. To regard it as a parable which teaches a consciousness of punishment after death by words of the present life used figuratively, is much different from the regarding of it as a parable which teaches, contrary to all usual modes of illustration, facts of the present life by erroneous beliefs

concerning a future life; and it is also different from the regarding of it as a parable which teaches facts of the present life by facts of a future life expressed figuratively. It is moreover not easy to conceive how any one, who believes that a consciousness of punishment exists after death, can avoid the considering of this passage as at least sanctioning that consciousness as true, even if he supposes that its references to that consciousness are intended to represent other things. But at all events, if opinions are to convince any one of what it teaches, then he must believe that it teaches such a consciousness, since opinions of this character exist to a very great extent. But as it does not follow from the fact that a man has given his opinion on a point, that he considered that point of much importance, or that he gave it the best attention, so it is more important to know what the statements of this passage imply, than to know what some have called it, or even what they have inferred from it.

3. If a passage similar to this occurs in the *Gemara Babylonicum*, that fact does not prove that among the Jews of Christ's day this passage which was uttered by him was used as a parable, since that Jewish work did not appear till several centuries had elapsed after that day. That the Jews have never perverted and used as their own what has originated from him, will doubtless not be pretended by any one who is not a Jew. Besides this, if Christ in giving this passage had simply repeated, without condemning, assertions of others, then he would have given them his sanction as true. But as he makes no comments on it, and as he speaks not of it as borrowed, so he doubtless uttered it, not as a plagiarist, but as its author. But the Jews' use of a passage similar to this of Christ is so far from countenancing the position of the objector here opposed, that it is a striking proof of the unsoundness of his exposition of it, since they would never have employed such a passage had it been understood as teaching such disparaging and awful circumstances against only themselves, which his exposition says that it does teach!

4. It has been urged, as an objection against the considering of this passage as teaching a consciousness of punishment after death, that in Matthew xiii, 34, it is stated of Christ, "and without a parable spake he not unto them." From the fact that at a certain time and to a certain multitude Christ "spake" "not" "without a parable," the objector here opposed seems to desire it to be inferred that in uttering this passage at another time, and to another multitude, he also "spake" "not" "without a parable!" That inference would be no more legitimate than, from the simple fact that Christ did

not always speak by way of a parable, to infer that this passage is not a parable. The fallacy of this objection consists in the disregarding of the word "them," though it is obvious that it represents or means "the multitude" mentioned in the first part of the verse in which it occurs. "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them."

5. As an objection against the considering of this passage as teaching a consciousness of punishment after death, it has been urged that it is preceded by parables. This objection implies that when Christ has uttered a parable he cannot afterward adopt any other way of speaking! But of that which precedes this passage not even all that is near it is a parable, as Luke xvi, 14: "And the Pharisees also, who were covetous, heard all these things; and they derided him." Of what also precedes this passage, the verse next to it is Luke xvi, 18: "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." That these words are not used figuratively is not a little obvious from the fact that nearly the same words in Matt. xix, 9, Mark x, 11, and Matt. v, 32, are not used figuratively.

6. If one or even more manuscripts call this passage a parable, that does not prove it to be a parable, since manuscripts, among other errors of transcription, have various readings that express merely opinions of transcribers, which have been copied and placed with the texts of which they express opinions. But if the historian Luke had prefixed to this passage a statement which called it a parable, that statement would unquestionably have been so transmitted with it that it would be almost if not quite as well authenticated as the passage itself, by the agreement or other incontestable authority of manuscripts. The standard editions of the Greek New Testament are then a proof that those who have collected and collated manuscripts, and who had the best and only means for the distinguishing of the original from the interpolated, have not seen sufficient or authentic evidence that either Christ or Luke called this passage a parable. He who would appeal from these editions to uncorroborated words betrays his want of arguments to prove his opinions.

7. Another objection which has been urged against the considering of this passage as teaching a consciousness of punishment after death is, that it does not state that "Lazarus" "was buried." Is, then, the silence relative to his burial more strange than that relative to his apparel. Whether he "was buried" or not, it remains an unalterable fact that neither have all departures from the present

life been connected or honored with burials, nor have all burials been recorded.

8. It has been urged against the considering of this passage as teaching a consciousness of punishment after death, that in its statements of what occurred to "the rich man" and "Lazarus" after they "died," no names are applied to them to distinguish the body of each one from its soul. The absence of such a distinction is, however, not strange. Many who are positively known to believe that a human soul at death leaves its body and has a consciousness of happiness or of misery immediately after that separation occurs, frequently say, of a person who has "died," and whose body they may yet even see, that he has gone to a place of happiness; and as this their assertion does not by any means prove that they have not that belief, so Christ's assertion, that when "Lazarus" "died" he "was carried by the angels into Abraham's bosom," does by no means prove that he does not mean that "Lazarus" went to a place of happiness, even if his body did not go to that place. Many an objection is often sufficiently answered when it is proved to have the same plausibility against the position of him who urges it that he supposes it to have against the position which he assails with it. If, as the objector here opposed supposes, "the rich man" and "Lazarus" represent others, then those others are in this passage no more called by new names or otherwise distinguished by language, after they are, on this supposition, represented as having "died" and as being in their new states, than are "the rich man" and "Lazarus" themselves, whether they actually departed from the present life or not, and whether they represent others or not. That the "hell" into which "the rich man" went was not a grave is obvious from the fact, which will be subsequently proved, that not only others besides him are in it, though they neither "died" nor were "buried" with him, but at least his "five brethren" were exposed to it even after he "was buried." As then "the rich man," after he is said to have "died," is said to be "buried," and is also represented to be at the same time, with others, conscious in a "place" which is obviously not his grave, it follows that he is considered to be not only more than his body, but also to be, after he "died," separated from it. Though the same name is applied to what is separated from his body that is applied to his body, and that was applied to him before that separation occurred, is this use of one name more inconsistent with the teaching of facts of a future life than with that of facts of the present life? To represent a spirit as even "carried by the angels" cannot be more strange than to represent God, who is "a Spirit," as "carried" by a "cloud." This last representation is

made in Isa. xix, i, where it is said that "the LORD rideth upon a swift cloud."

9. It has been contended, by way of an objection against the considering of this passage, as teaching a consciousness of punishment after death, that if any part of it is to be considered as figurative, then the whole of it must be figurative. But figurative and literal expressions are so frequently associated, that it is very absurd to infer from the presence of the former class the exclusion of the latter. If a figurative expression proved that all the expressions associated with it are also figurative, then when Thomson said, "But yonder comes the powerful king of day," he could not have meant a literal "day," because he called the sun a "powerful king!" How absurd then it is to infer that a whole sentence must be figurative if any part of it is figurative! That it is at least no less absurd to infer that a whole passage of even more than one sentence must be figurative, if any part of it is figurative, is obvious from even the following questions: Are all the words of the conversation at "Jacob's well," between Christ and "the woman of Samaria," which is recorded in John iv, 7-26, figurative, because in that conversation Christ spoke of "a well of water springing up into everlasting life?" Are also all the words of the conversation in Capernaum between Christ and certain Jews, which is recorded in John vi, 25-58, figurative, because in that conversation occur such words as "I am the bread of life?" Are, likewise, all the words of the conversation in Bethany, between Christ and Martha, whose brother Lazarus was "raised from the dead," which is recorded in John xi, 21-27, figurative, because in that conversation occur such words as "I am the resurrection and the life?" Besides this, as a future life cannot be exactly and in all respects the same as the present life, so when the former is represented by words of the latter, those words must perhaps necessarily be used more or less figuratively.

10. The questions, why was "Abraham's bosom" taken to represent a place for happy departed human spirits? and why did "the rich man" call "Abraham" "Father?" constitute an objection which has been urged against the considering of this passage as teaching a consciousness of punishment after death. Have not speakers, then, a right and a disposition to employ such words as seem to them to be most suitable for the expressing of that which they design to express? If "Abraham" stood in some peculiar relations to the Jews, is it surprising that expressions that recognize his distinctive superiority are seen? Besides this, whether the place in which "Lazarus" is said to have been "comforted" after he "died" exists or not, Christ has employed the words "Abraham's bosom"

as a name of it, and as that is at least as appropriate a name of a place which exists as of one which does not exist, it by no means follows from Christ's use of that name that the place of happiness after death to which he has applied it, does not exist, even if that place is not literally a part of a certain ancient patriarch.

11. It has been urged against the considering of this passage as teaching a consciousness of punishment after death, that the word rendered in it "hell," does not in any other passage of the Bible mean a place of consciousness after the present life. This objection implies that Christ could not in this passage give, by the word so rendered, any information that had not been given by it in other places of the Bible, and it also implies that even if he wished to teach a doctrine, he could not, unless he employed new and unknown words, or unless that doctrine had been previously taught in the Bible by the same words that he employed. Cannot a word in one place have a meaning which it may be supposed not to have in other places? To infer with unerring precision the meaning of a word from its preceding and succeeding uses, cannot be done, unless it can first be proved that that word can have no meaning that is not taught by those uses, and unless it can also first be proved that in the ascertaining of its meaning or meanings from those uses no error has been committed.

12. The expression in Eccl. xii, 7, "The spirit shall return unto God who gave it," has been urged as an objection against the considering of this passage as teaching a consciousness of punishment after death. This objection seems to assume that it is not as true that, according to Heb. x, 31, "*it is a fearful thing to fall into the hands of the living God,*" as it is that, according to Psa. xvi, 11, "*at*" his "*right hand there are pleasures forevermore.*" When it is not said for what purpose the spirit shall return unto God who gave it," can it be properly assumed that it is for the attaining of happiness, and that therefore "the rich man" could not after death be "tormented in hell?" If "the spirit" before death can be "in torments" while it is with the Omnipresent God, must it in going after death "unto God," necessarily go into heaven? May it not be said to go after death "unto God," because it then is no longer in any respect under its own control, but under the direct control, and at the entire disposal of God? Does the fact that "the spirit shall return unto God who gave it" prove that that "spirit" is a part of God? If he is so divided that every human being has a part of him, then he is at least as frequently miserable as are human beings. Is not "the spirit" said to "return unto God" more because he "gave it" than because he separated it from himself?

From the fact that the gift returns to its Giver, does it follow that it has in no case been injured and perverted, and that he will not devote it to that to which it has, by injury and perversion, become adapted?

13. It has been urged as an objection against the considering of this passage as teaching a consciousness of punishment after death, that in it "eyes," a "finger," and a "tongue" are represented as being in a world of spirits; but from Acts vi, 15, where the "face" of Stephen is said to have been seen "as it had been the face of an angel," it follows that the representing of "the rich man" as having in that world "eyes" and a "tongue," and that of "Lazarus" as having in the same world a "finger," no more prove that they are not spirits than the representing of "an angel" as having a "face" proves that that "angel" is a man and not a spirit so much superior to man that Stephen was compared to it to show how much more than an inhabitant of the earth he at a certain time appeared to be. To those who believe "Abraham" to be a conscious spirit, and who may regard the words "Abraham's bosom," not as representing that part of hades which is occupied by the spirits of the righteous after their departure from the present life till their resurrection, but as representing a part of "Abraham" himself, it is a sufficient answer to the objection here opposed to say, that if the representing of "Abraham" as having a "bosom" while he has not undergone a resurrection is not inconsistent with the fact that he is a disembodied spirit, then the representing of "the rich man" as having "eyes" and a "tongue," and that of "Lazarus" as having a "finger," cannot be inconsistent with the fact that they are disembodied spirits. Such representations are made in order that truth may be communicated to man, to whom, in his present state, language precisely adapted to spirits would unquestionably not be intelligible. But at all events this is a mode of representation quite frequent in the Bible, and accordingly in it God is represented as having, among other things, "eyes," a "tongue," and a "finger," as is obvious even from Deut. xi, 12; Is. xxx, 27, and Exod. xxxi, 18. As, then, such expressions relative to God, who in John iv, 24 is said to be "a Spirit," do not prove that he has a physical body nor that he is unconscious, but at least seem to imply that this is the best if not the only way in which the actions or the circumstances of a spirit can be represented to man, so such representations of "the rich man" and "Lazarus" do not present a contradiction to the doctrines that their bodies have not undergone a resurrection, and that their spirits are conscious even while separated from those bodies.

14. Against the considering of this passage as teaching a consciousness of punishment after death, it has been urged that the Bible represents the dead to be conscious of not only nothing that has existed on the earth, but also of nothing that exists in any place. This objection implies, that in the regarding of the Bible as representing the dead to be thus utterly unconscious, this passage is not taken into consideration, though it was uttered by Christ, the superior clearness and fullness of whose teaching seem not a little indicated by the fact that it is declared of him in 2 Tim. i, 10, that he "hath brought life and immortality to light through the Gospel." As this passage represents at least "the rich man" as conscious after his departure from the present life of not only things of the earth that had transpired, but also of things that were transpiring in another place, does it not give a representation of the dead? If this passage which contains such words as "died," "buried," "lifetime," and "rose from the dead," contains not a representation of a state after death, then words inexpressibly appropriate for the giving of such a representation do not give it. How absurd, then, it is to say what the Bible represents that state to be and at the same time not to take into consideration all its representations of it!

15. It has been urged against the considering of this passage as teaching a consciousness of punishment after death, that as no wrong committed by "the rich man" before he "died," and no good achieved in the present life by "Lazarus" are definitely stated, so the former cannot be in a "place of torment" after death, nor can the latter be "comforted" in "Abraham's bosom" after death. That this objection is as plausible against the position which it is designed to substantiate as against that which is assailed with it, is obvious from the fact, that if for certain conditions of "the rich man" and "Lazarus" no reasons are assigned, then the conditions of others, which those of theirs may be supposed to represent, are also without a statement of the reasons of their existence. If, accordingly, "the rich man's" "being in torments" and Lazarus's being "comforted" represent conditions of two classes of individuals, and if no reasons are assigned why "the rich man" and "Lazarus" are thus circumstanced, then those classes are in their respective conditions of degradation and elevation or misery and happiness, though no wrong to incur that degradation or misery is attributed to the one class, nor good to the other, to entitle it to its elevation or happiness! If, then, it is absurd that for "the rich man's" misery and Lazarus's happiness all the reasons are not assigned, is it not absurd that for the misery and happiness of those whom they may be supposed to represent all the reasons are not assigned? But it can by

no means be easily proved that no wrong is attributed to "the rich man." That while he "fared sumptuously every day" he may have criminally neglected "Lazarus," whom he is represented as knowing, may be indicated by the fact that it is said, not that "Lazarus" in a better place than "at" a "gate" had better food than "the crumbs which fell from the rich man's table," and better care for "his sores" than that which "dogs" could give, but that even when "full of sores" he "was laid at" "the rich man's" "gate," where it is said, not that he was "fed," but that he was "desiring to be fed with" even "the crumbs which fell from the rich man's table." "Abraham's" declaration to "the rich man," "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things," indicates that "the rich man" did not give any of his "good things" to "Lazarus," who is accordingly not said to have had both these kinds of "things." As it is not obvious that the helpless and destitute circumstances of "Lazarus" received proper attention, so if it was not designed by Christ's statement of them to indicate that "the rich man" had criminally neglected them, it is not easy to conceive why they are said to have occurred so near him. Does not the fact that "the rich man" is represented as praying to "Abraham" indicate that he may also, previously to that praying, have disregarded his Creator, and confided in an erroneous and idolatrous theory of religion? Does not the fact that he had received his "good things" indicate that he may have served himself? Besides this, as he had come from his "father's house" where "Moses and the prophets" were, so he had disbelieved or at least disregarded their instructions, and accordingly his assertion, "but if one went unto them from the dead they will repent," is an indirect admission that he himself had neglected to "repent." In regard to the character of "Lazarus" it is obvious that in proportion as this passage indicates that "the rich man" had criminally neglected him, it also indicates that "Lazarus" must have been at least so good that he did not deserve that neglect. It seems also that as "the rich man" desired "Lazarus" to be an instrument of relief to himself and of instruction to his "five brethren," "Lazarus" must have been at least so good that though he must have been criminally neglected by "the rich man," yet notwithstanding that neglect he did not give "the rich man" any occasion to even distrust him. If "Lazarus," as "the rich man," had neglected to "repent," or in any other respect been criminal, "the rich man" would doubtless have complained of injustice.

16. Another objection which has been urged against the considering of this passage as teaching a consciousness of punishment after death is, that if a full retribution is to take place after the gen-

eral resurrection, then such a consciousness between death and that resurrection is absurd. Are then "torments" between death and the general resurrection more absurd than "torments" before death? All who admit that that resurrection will take place, must admit that the condition of a man after it will differ, in at least some respects, from that condition of his which will precede it between death and that resurrection, as well as from that which he experiences before death. If a happiness between death and the resurrection will be followed by a different and greater happiness, will that latter happiness be more consistent with the former one than a consciousness of a full punishment will be with a preceding consciousness, between death and the resurrection, of a less punishment? If between death and the resurrection the righteous and the wicked were equally unconscious, then, as such a condition would be no more of a punishment to the latter than to the former, would the condition which it may be supposed will follow that one, be more consistent with it than a consciousness of a full retribution would be with a preceding consciousness between death and the resurrection of a condition corresponding with character? But whatever it may be supposed that a man's condition after the general resurrection will be, would not a condition between death and that resurrection corresponding with his character, be so far from an absurdity that it would best preserve in him a consciousness of his identity? Even erroneous theories of the resurrection imply that the conditions supposed to be affected by it will be as much disturbed as they will be changed!

17. The conversation after death between "the rich man" and "Abraham," has been urged as an objection against the considering of this passage as teaching a consciousness of punishment after death. The fact, however, that "the rich man" is represented as conversing with only "Abraham," seems to indicate that conversations after death between the miserable and the happy may be neither numerous nor desultory, though they may be permitted under certain restrictions and for certain purposes. That "the rich man" without his body is represented as seeing, speaking, hearing, as well as feeling, is at least not inconsistent with the fact that the Bible frequently represents God, who is "a Spirit," as also having in these, as well as in other respects, such faculties as are possessed by man in the present life. Though "the rich man" is represented as seeing "Abraham" and as conversing with him, yet this is so far from proving that they were near each other, that it is expressly said that "Abraham" is "afar off" from him. But if a conversation between "the rich man" and "Abraham" is absurd, is a con-

versation between those whom they may be supposed to represent not also absurd? If in the latter case a conversation would not prevent any one from retaining his own circumstances, would a conversation in the former have a different effect? Is it not true that to know the evil from which an escape has been made, produces not sadness but gratitude and joy in the delivered? Besides this, it must not be forgotten that the conversation between "the rich man" and "Abraham," is represented as occurring after death, but not after the resurrection nor after the general judgment. If at the resurrection a general judgment and a full and final retribution will occur, then what might be absurd after that judgment may be more proper between death and the resurrection than in the present life.

18. An objection against the considering of this passage as teaching a consciousness of punishment after death, is founded on the words, "so that they which would pass from hence to you cannot," from which it is inferred that some of those who enjoy happiness after death are said to desire to go to those who endure "torments" after death. But such an inference from those words cannot be proved to be necessarily legitimate. The most in the direction of this objection that can legitimately be inferred from them, is that if any of those who enjoy happiness after death should desire or be willing to go to those who endure "torments" after death, they could not go. That to such happy ones a desire or willingness of that kind is perhaps not possible, seems obvious from the fact that they must know that its indulgence is useless and perhaps even criminal, since with them access to such "tormented" ones is represented to be utterly impossible. But even if some have after death a temporary desire or willingness of that kind, is that desire or willingness absurd between death and the resurrection, but not absurd previous to death when it may be supposed to occur? Besides this, it does not follow from the fact that the state between death and the resurrection is one of happiness and of misery, that it is therefore a state of full retribution, and hence what might be absurd in the latter case might not be absurd in the former.

19. The fact that "the rich man" is represented as making efforts in regard to his "five brethren," "lest they also come into" the "place of torment" in which he is "tormented," is supposed to indicate that he had compassion at the time of the making of those efforts, and as compassion seems to the objector here opposed, to be what cannot be felt by an irrecoverably lost soul, so he regards those efforts as constituting an objection against the considering of this passage as teaching a consciousness of punishment after death.

That such a soul cannot after the present life experience any compassion cannot perhaps be proved, since a compassion which is without a possibility of accomplishing its desired object, and which is therefore unreasonable and useless, so far from indicating a state of goodness, may enhance that misery which its possessor is designed or left to experience. But it is not certain that any compassion on the part of "the rich man" is indicated by this passage. As he could have had no such fear in regard to his "five brethren," lest they also come into this place of torment," unless he knew that their morals were corrupt, and as his knowledge of the corruptness of their morals is also specially evinced by the fact that his assertion, "but if one went unto them from the dead they will repent," more than intimates that he knew that they had refused or neglected to "repent," so he must have known and felt that he had in his "lifetime" exerted not a beneficial but a deleterious influence on those morals. As he knew that he had contributed to those corrupt morals such an influence, is it surprising that he indulges in unavailing fears or wishes? Is it surprising that he seems to wish to undo so many of his actions as he may have imagined to be remediable, and thus endeavor to alleviate his "torments" as much as possible? May he not, without compassion, have feared his brethren's coming where he is, because he knew that it would increase his own misery to see still additional terrible results of his own misconduct? Besides this, a compassion between death and the resurrection for any who have not yet arrived in that interval or state, even if proved to have existed, would not prove the possibility of a compassion after that interval or state, or even during its existence, for any whose condition has become unalterably "fixed."

20. From the fact that by hearing "Moses and the prophets" "the rich man's" "five brethren" would escape the "place of torment" in which he is "tormented," it is supposed that those writings teach the existence of that "place," and as it is also supposed that they do not teach the existence of a "place of torment" as existing after death, so this has been urged as an objection against the considering of this passage as teaching a consciousness of punishment after death. As the hearing of "Moses and the prophets" would, at the time when "the rich man" "died," secure an escape from the "place of torment" in which he is "tormented," it follows not necessarily that those writings teach the existence of that "place," but that they require such conduct as would secure an escape from it. This is obvious from the fact that, not the acquisition of a knowledge of that "place," but the sustaining of the conduct required by those writings, constitutes a remedy for that refusal, or that neg-

lect to "repent," of which "the rich man" more than intimates that his "five brethren" were guilty. "Abraham's" declaration, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," indicates, not that those writings contain the same evidence of the "place of torment" in which "the rich man" is "tormented," that he entreated "Abraham" to send to his "five brethren," but that if they would not sustain the conduct required by those writings, then they would attribute to deception the appearance to them of "one" "from the dead," and would also reject his teaching as containing, like that of those writings, doctrines that were not in accordance with their estimate of human actions and desert. But if it could be proved that "Abraham's" language implies that "Moses and the prophets" teach the existence of the "place of torment" in which "the rich man" "is tormented," it would not follow that all must inevitably discover that teaching. That "the rich man" regarded those writings as so far from teaching the existence of that "place," that he believed that his "five brethren" would not be convinced by them of its existence, is obvious from the fact that while he knew that they had those writings he desired "Lazarus" to be sent to them, "that he may testify unto them lest they also come into this place of torment." From "the rich man's" assertion, "but if one went unto them from the dead they will repent," it follows not only that his "five brethren" had refused or neglected to "repent," but that he knew that that refusal or that neglect arose from the fact that though they did, as "Abraham" says, "have Moses and the prophets," they did not have what they regarded evidence of the existence of the "place of torment" in which "the rich man" is "tormented." Whether that "place" then is supposed to be in the present life or in a future one, it is obvious that when "the rich man" "died," neither he nor his "five brethren" considered those writings as teaching its existence. But as that "place" exists notwithstanding that disbelief of it, and as, according to Luke xx, 37, Christ said that "even Moses showed" "that the dead are raised," though the Sadducees, who professed to believe in "Moses," did not believe in a resurrection, so the belief that "Moses and the prophets" do not teach the existence of a "place of torment" in a future life, is no evidence against its existence, and it also does not prove that "the rich man" is not "tormented" in it. Besides this, the belief that those writings teach the existence of a "place of torment" in a future life, exists to a great extent; and opposite to all the silence relative to a future life, which may be supposed to be in them, is this important fact, that not they but Christ "hath brought life and immortality to light

through the Gospel." If then in the passage of "the rich man" and "Lazarus" facts of a future life are stated, in regard to which "Moses and the prophets" are comparatively or even entirely silent, this is so far from being an objection against the considering of it as teaching those facts, that it is what should be expected from the fact, that its statements of a future life are published by Christ, who has introduced a dispensation superior to theirs?

II. The expositions of this passage which regard it as not teaching a consciousness of punishment after death refuted.

1. If "the rich man" represents the Jews who rejected the Christian religion and continued to adhere to the Jewish, and if "the crumbs which fell from" his "table" represent religious advantages of theirs, then is it a fact that those whom "Lazarus" is supposed to represent were "desiring" those advantages? Did, for instance, the Roman people, who constituted not a small part of those whom "Lazarus" is supposed to represent, entertain such a desire? Were they not so far from "desiring" religious advantages of the Jews, that they despised and subjugated them, notwithstanding all their supposed or real advantages? Besides this, how could those who were destitute of the instructions and excellencies of the Jewish religion, have been "desiring" them without avail, if, as Christ said, the adherents of that religion did "compass sea and land to make one proselyte?" Such efforts in the propagating of that religion could not have left any desire of it without a supply; and yet, if "the rich man" represents the adherents of that religion, then those adherents were so far from feeding those who differed from them that they left them "*desiring* to be fed." Another reason why he cannot represent those adherents is the fact that, as they had provided at their temple means for supplying the Gentiles with the subordinate parts of their religion, they could not be represented as allowing the Gentiles to continue "*desiring* to be fed with" that "with" which they *were* "fed." Is it not also absurd to regard the fact that he "was clothed in purple and fine linen" as evidence that he represents Jews because the Jewish priests had in their garments "purple and fine linen?" Is it not likewise absurd to regard his "purple and fine linen" as more literal than his "crumbs?" Does his apparel represent apparel, and his food religious advantages? Is such an interpretation consistent with the assertion that this passage is either wholly literal or wholly figurative, or with the assertion that it cannot teach a consciousness of punishment after death, because all its words cannot be considered as used literally? But the fact that, according to the twenty-eighth chapter of Exodus, "gold," "blue," "scarlet," and precious

"stones," were as much required, and constituted as conspicuous parts of those priests' garments, as "purple and fine linen" is fatal to that interpretation of "the rich man's" apparel.

2. If "Lazarus" represents the Gentiles and those Jews who renounced the Jewish religion and embraced the Christian, then whom do "the dogs" represent? Do they represent nothing? Are any of the circumstances of "Lazarus" indicated by their coming to him and by their licking of "his sores," and are that coming and that licking still mentioned simply as an unmeaning appendage? The word "dogs," in Matt. xv, 26, 27—where Christ's declaration, "It is not meet to take the children's bread, and to cast it to the dogs," is followed by the assertion of "a woman of Canaan," "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table"—is generally regarded as representing the Gentiles. Obvious then as it is that if "the dogs" which "came then and licked" the "sores" of "Lazarus" are not literal dogs, then they represent the Gentiles, it follows, on the supposition that "Lazarus" also represents the Gentiles, that the Gentiles "came and licked" themselves! Another reason why "Lazarus" cannot represent the Gentiles is the fact that the "woman of Canaan," whose reply Christ approved, describes, as it is generally supposed, the Gentiles as *eating*, while he describes "Lazarus" as without avail "*desiring to*" eat. Will it be said that "the dogs" which "came and licked" the "sores" of "Lazarus" represent a *part* of the Gentiles? How then happens it that those "dogs" are not said to have accompanied either him to "Abraham's bosom," or "the rich man" to the "place of torment" in which he is "tormented?" Is it not absurd to suppose that Christ would call one part of the Gentiles "Lazarus" and another "the dogs?" Would not such a use of "the dogs" also differ from that adopted in the conversation between Christ and the "woman of Canaan?" That "Lazarus" cannot represent Christian Jews is obvious from the fact that before their conversion to Christianity they were so far from the character of a "beggar" "*desiring to* be fed with the crumbs which" it is supposed "fell from the" Jewish religion, that they were as much "clothed in purple and fine linen" and they as much "fared sumptuously every day" as many other Jews who never renounced the Jewish religion, and after that conversion they likewise could not have been "*desiring*" any of the peculiarities of their renounced religion.

3. If the fact that "Lazarus" "died" represents the deliverance of those whom he is supposed to represent, from sin and from ignorance of God, then how happens it that the world has besides Jews

yet so many sinners and so many who are ignorant of God? Does he then even after he "died" represent not only Christians, but also sinners and idolaters? If not, then have not all those whom he is supposed to represent "died?" Will it be said that the death which the Gentiles are supposed to have "died" was simply such that they have, since the commencement of the Christian dispensation, been more free from the laws of "Moses" than they were before that commencement? Were then they, as the Jews, ever under those laws of his which have been abrogated or superseded? Will it be urged that the meaning of the word "died" as applied to "Lazarus" is analogous to that of the word "dead" as applied to the prodigal son who was said to have been "dead?" It should not be forgotten that Christ says in his own words that "Lazarus" "died," while in respect to that death of that prodigal son Christ relates simply what the son's "father said." But to show beyond even a plausible contradiction that if both those deaths were figurative they could not be analogous to each other, it is sufficient to say that if the prodigal son's father, in saying that that son had been "dead," meant not that he had previously supposed that he had departed from the present life, then he must have meant that he had been "dead in trespasses and sins," while "Lazarus" must have been "dead in trespasses and sins" before "his sores" had been "licked," or at least *before* the time when he is said to have "died," and not *after* that time. If then it could be proved that both those deaths were figurative, it would follow that they were so far from being analogous to each other that the one would be the opposite of the other, since that of the prodigal son would be a death *in* sin, while that of "Lazarus" would be a death *to* sin.

4. If "the angels" who "carried" "Lazarus" "into" that in which he was not before he "died," represent Christian instructors of those whom he is supposed to represent, and are not such "angels" as Christ, in Luke xx, 36, more than intimates cannot "die," then from the fact that those "angels" did not perform their service to "Lazarus" till he had "died," it follows that those whom he is supposed to represent "died," or, as it is supposed, became Christian without Christian instruction! In order to avoid this absurdity, will it be said that "the dogs" which "licked his sores" also represent Christian instructors? But Christ would not represent such instructors by "dogs," nor would he represent them as having simply come "and licked" "sores," since this character would not accord with the imparting of superior religious instruction. Is it not also absurd to suppose that Christ would call Christian instructors both "dogs" and "angels?" It might as well

be supposed that he could have called "Lazarus" both "Lazarus" and John.

5. If "Abraham's bosom" represents the Christian Church, or the Christian dispensation, then is that interpretation of those words more consistent with the considering, according to Luke i, 73, of "Abraham" of the words "father Abraham" as the literal name of a certain one of the ancient patriarchs, than the considering of "Abraham's bosom" as representing a place of happiness after death is consistent with that interpretation of "Abraham" as that literal proper name? Is the former case a less joining of the figurative with the literal than the latter? Does it not follow from this that a caution should be cherished lest what may at one time be condemned may at another be embraced and approved? Besides this, how can the supposition that the Gentiles have been "carried" "into" the Christian Church be harmonized with the fact that millions of them have not yet "died" to idolatry, and with the fact that those millions are no more in the Christian Church nor more under the Christian dispensation than are Jews? Will it be said that "Abraham's bosom" represents the spiritual and internal blessings of religion? Is this a less joining of the figurative with the literal than that of the supposition just condemned? Did "Lazarus" feel no religious blessings till he "was carried by the angels into Abraham's bosom?" Could he have "died" to idolatry or to sin without such blessings? The fact then that he must have had religious blessings and feelings before he "was carried by the angels into Abraham's bosom," proves that "Abraham's bosom" does not represent religion as enjoyed on the earth.

6. If the fact that "the rich man" "died" represents the termination of the Jewish dispensation, then does not the word "died" mean one thing in reference "to the rich man" and an altogether different thing in reference to "Lazarus?" If when the Jews and the Gentiles, whom "Lazarus" is supposed to represent, "died," they ceased to be Jews and Gentiles, and became Christians, why did not the Jews whom "the rich man" is supposed to represent also cease to be Jews and also become Christians when they "died?" Does the death which transforms the former class from being Jews and Gentiles into Christians, so far from transforming the latter class from being Jews into Christians, leave them Jews, and make them the unchangeable opposites of Christians? Can then the interpretation which involves this absurdity be with propriety recommended as incomparably better than the considering of the deaths of "the rich man" and "Lazarus" as departures from the present life? Is it not a striking exemplification of the fact that the course of error is indeed a zigzag one?

ART. VII.—PARKERISM.

1. *A Discourse of Matters pertaining to Religion.* By THEODORE PARKER. Boston: Little & Brown. 1842.
2. *A Critical and Historical Introduction to the Canonical Scriptures of the Old Testament*, from the German of WILHELM MARTIN LEBEUCHT DEWETTE. Translated and enlarged by THEODORE PARKER. Boston: Little & Brown. 1843.
3. *Sermons of Theism, Atheism, and Popular Theology.* By THEODORE PARKER. Boston: Little, Brown, & Co. 1853.
4. *Speeches, Addresses, and Occasional Sermons.* By THEODORE PARKER. Boston: Crosby & Nichols. 1852.

MAGNIFICENT are the promises that Parkerism makes to the world. No other system of religion, true or false, has ever had such a trumpet blown before it. Polytheism promised little, Judaism much, Christianity more; the truth in them was smothered under errors and falsehoods; at best it was only relative truth; but here is "absolute religion, absolute morality." Here at last is truth itself, the pure white light unrefracted by the prisms of dogma, creed, tradition.

The Bible has doubtless been a great blessing to our race, but it has also been a great curse; it has taught stupendous truths, but has also taught stupendous falsehoods, which have fallen like blight and mildew upon the nations, and Parkerism is the radiant seraph that comes to deliver American Christianity from this scourge. Christianity has doubtless done well for the world, perhaps has given the hitherto degenerate generations as much truth as they were prepared to receive; but *real* Christianity was buried with its Founder ages ago, and never rose again till now. What has been called Christianity is a mass of corruption, which has accumulated in the courts of the temple which Christ reared, and here is the Hercules who is to cleanse away the Augæan filth and make the place sweet for the fastidious nostril of modern progress. Here is the Joshua that is to lead the Church up out of this horrible wilderness where she has been wandering eighteen centuries, starving on the arid sands of creeds and dogmas, drinking at the Marahs of superstition, bitten by fiery serpent fanaticism, her very bones melting for dread of the Anakim of common sense and common conscience, and is to bring her to that goodly land in which her elect souls have always believed, where the very cliffs sweat honey. Christ, too, it must be owned, did much, very much for the world. But his authority, self-assumed or slavishly accepted by his follow-

ers, has been an incubus on human advancement for ages; and now, as "Protestantism delivers us from the tyranny of the Church," as "Biblical criticism frees us from the thralldom of the Scriptures," so "philosophical spiritualism" is to deliver us from the "authority of Jesus."*

This manifesto might be deemed sufficiently lofty, but as we look more closely even these astonishing claims become if possible more astonishing. Here, we are told, for the first time reason has its full and just claims in a system of religion. Of course, then, all those minds in the Christian Church that know how to think, and are not afraid to think, may be found here. These are the only Christians who can look through microscopes and telescopes, grope among fossils and hieroglyphics, and yet preserve their religion. To yield up to these modest men all the reason and common sense of Christendom would seem tolerably liberal. We heard a speech at a recent denominational anniversary which generously allowed all the Christian sects a share in the great body of Christianity, but modestly assigned the little denomination to which the orator belonged a position "in the brain, and in the forehead of the brain;" but Parkerism claims brain and heart too! This only can lead men to the serene peace, the exalted joys of oneness with God. Yea it promises to lead man to a Pisgah on which we do not read that ever prophet or apostle stood, where he may be "so full of peace that prayer is needless."† These are the elect, the chosen seed, the only lineal descendants of prophets and martyrs who in all ages have been torn in pieces for the truth; the only legitimate "heirs of the promises" to be found in universal Christendom!‡ Since all men of "piety and good sense" to-day look on the "popular theology" just as "cultivated minds" in the old civilization looked on the "popular mythology,"§ of course Parkerism is the only haven whither "piety and good sense" have fled. After all this we are prepared to hear that these gentlemen belong to the "*forlorn hope of the race.*"||

And now we repeat with emphasis, magnificent is this manifesto. "The race" will expect great deeds of these warriors of the forlorn hope. Great things might have been expected from Judaism, for this "spiritual philosophy" tells us it was the cream skimmed from heathenism; greater things were to be expected from Christianity, for it was the cream of Judaism; but here is a system which takes heathenism, Judaism, and Christianity all to its alembic, and distils from them all the precious drops of immortal ichor! High

* Discourse of Religion, p. 483.

† Ibid, p. 154.

‡ Ibid, p. 480.

§ Ibid, 131, note.

|| Ibid, p. 481.

spiritual attainments may be reasonably demanded of a Calvinist who professes assurance that he is one of the elect, of a Methodist who believes Christian perfection attainable in this life, and professes to be "groaning after it;" but what is to be expected of him who daily feeds on such manna as to loathe the "weakish matter" which forms the staple of the "good pious books"* on which the Christian world is fed, whose faith lays hold on attainments that render prayer needless? High credentials might reasonably be asked of him who came claiming to be the Son of God, and whom even Mr. Parker styles the "greatest of all the sons of men." What then are we to expect of him who can "drop a tear for the weakness"† of Jesus of Nazareth?

And now let us look around a little after the fulfillment of these splendid promises. And first let us consider the freedom promised to reason. The Church, we are told, by hampering the minds of Biblical scholars with creeds and traditions, has prejudged all critical questions, making a frank, fair study of Scripture exegesis impossible. Criticism does not come to a page alleged to be written by Moses or Isaiah as it comes to a page alleged to be written by Cicero or Thucydides. In the latter case the page is read to see if it be authentic and genuine; in the former case the question is usually settled before the page is read. Hence Biblical criticism has languished in England, and cannot be said even to have had a being in America till Mr. Parker translated DeWette's "Introduction to the Old Testament Scriptures," with notes, appendixes, and excursus, bringing it down where American Christianity could reach it. But this system for the first time gives Biblical criticism the dignity of a real science; it gives the mind fair play; it comes unbiassed to the Scripture documents, sifts them critically, tests them historically, and arrives at a conclusion which may be relied on as the product of fair, free thought. So Strauss tells us that his chief and peculiar qualification for writing the life of Jesus is his entire freedom from certain religious and dogmatic prepossessions, a freedom to which he had early attained by "philosophic studies!"‡ DeWette, in the work above alluded to, states the case thus: "The Bible is to be considered as an historical phenomenon, in a series with other such phenomena, and entirely subject to the laws of historical inquiry,"§ and Mr. Parker thus treats of popular Scripture exegesis in England and America:

"Havernik, and most of the English and American theologians with him, object to this method, (DeWette's,) and insist that the books of the Bible should

* Discourse of Religion, p. 481.

† Ibid, 260.

‡ Leben Jesu, Vorrede. § Introduction to Old Testament Scripture, vol. i, p. 3.

be examined from a religious point of view, declaring that *dogmatic theology* is the touchstone wherewith we are to decide between the true and the false, the genuine and the spurious. He therefore examines the Bible not simply as an historical production, but as the highest standard of human faith and life. Thus he considers these books as a peculiar phenomenon not to be judged of by the same canons of criticism which apply to all other works. But the method which he and they propose strikes a death-blow at all criticism, and commits the Bible to a blind and indiscriminating belief.*

And now that historical criticism is thus turned with such a flourish into the field of Scripture exegesis, the reins thrown so ostentatiously upon her neck, would anybody imagine that she was fettered just as much as before, and with precisely the same style of fetters too, so that she cannot brouse a mouthful but at the critic's will? So far from proceeding by a rigid scrutiny of historical and critical evidences, and calmly waiting before pronouncing judgment till the last witness has deposed, this system decides the whole question, and on dogmatic grounds, before one historical or critical witness has stood up. So far from being free from dogmatic prepossessions, the most offensive characteristic of this school of criticism is its intolerant and intolerable dogmatism. It is not dogmas, but a special family of dogmas that Mr. Parker drives so contemptuously out of the field of criticism. We mean to say that Parker's Discourse on Religion, and Gaussen's Discourse on Plenary Inspiration, settle critical questions by precisely the same rule; both decide dogmatically; genuine criticism has no fairer field in the one than in the other. This may seem a strange statement; let him who doubts it look at the proof. See in what a comfortable wholesale way the gravest critical questions are settled by this system. A few iron dogmas are adjusted together into a sort of critical machine, which turns out decisions concerning authenticity and genuineness by the quantity.

"Has God made a revelation to man?" "No," Parkerism promptly answers, before it opens the Bible. What is the ground of this decision? The *dogma*, man is sufficient unto himself; wherever there is a want in the human heart there is a corresponding supply in nature; all religious institutions are "implied in man's nature."† And now that the universal proposition is established, of course all those little particulars as to revelations made to Moses, David, Paul, are effectually disposed of. One glance of "spiritual insight" dispenses with all necessity for the cumbrous apparatus of historical investigation.

"Is the Pentateuch genuine?" "No," says the critic instantly,

* Introduction to Old Testament Scripture, vol. i, p. 4.

† Discourse of Religion, pp. 15, 188.

just glancing at the document through the spectacles of the same dogma. Here is allusion to facts and events which did not transpire till long after the age of Moses, *ergo* he could not have known of them, and never wrote the narrative. "Is it authentic?" The critic reads only the first paragraph to answer "No" again. There are events in the first chapter of Genesis that, from the nature of the case, could never have fallen within human observation; to be authentic then it must have come from a supernatural source, but this the dogma aforesaid cannot allow, and so the first two chapters of Genesis are decided to be a myth, in whose husk there is not a single historical kernel; and this masterly dogma not only stabs through the *Mosaic* narrative of creation, but all others, not only as now attested and interpreted, but however attested and interpreted, and lands us finally on this chill negation: "No one can determine what was the primitive state of the human race, or when, or where, or how mankind, at the command of God, came into existence. Here our conclusions can be only negative."* But to make assurance doubly sure another dogma comes forward which is really only the first in another dress: "It is a settled point that . . . miracles never really took place;" so ran the phrase in the earlier editions of DeWette's Introduction, (sec. 145;) in the later editions, and in Mr. Parker's translation, it is softened down to this: "Since it is at least doubtful, to a cultivated mind, that *such miracles actually took place*,"† etc.; but it is practically the same thing, for whatever may be allowed philosophically as to the possibility, historically all miracles are uniformly denied. The original statement was the most candid, for it is the real canon of criticism used throughout.‡ To come back then to the question of the authenticity of the Pentateuch, here are accounts of miracles woven through it all, and so the critic summarily decides the whole to be "mythical and legendary."

"Is the Pentateuch the work of one or many authors?" Here, surely, it might be thought, would be a wide field for genuine critical labor, in the comparison of styles, use of words and phrases, development of unity or diversity in the various parts; but our champion of free, unbiassed criticism is not compelled to go through all this drudgery, though he may condescend to it as a sort of by-

* Discourse of Religion, p. 118.

† DeWette's Introduction to Old Testament Scripture, vol. ii, p. 36. The italics are his.

‡ Mr. Parker says pointedly: "I do not believe there ever was a miracle or ever will be." Discourse preached November 14, 1852. B. B. Mussey. Boston: 1853.

play; these potent dogmas do the real work. Here, it is said, are events which might have transpired under human observation; they depend on natural and established causes, and most probably, as the account looks natural and truthful, they were recorded by some reliable author or authors; but they are mingled with other events to which supernatural causes are assigned, and which, therefore, must have proceeded from some unreliable author or authors. But this conclusion is settled immovably by dogma number three, which asserts barbarism to be man's natural state, and true religion to be a development through the various stages of Fetichism, Polytheism, and Monotheism. It is admitted expressly that this theory does not rest on historic grounds, but is reached by "analogy" and "philosophy," that is, it is a dogma. Now there occurs in the history of Abraham, who by the way was "a mythological character of some excellence," some most exalted moral and spiritual truths. But, by the dogma, mankind were then in a state of Fetichism; at least the Hebrew race had not advanced beyond that stage, and therefore all such expressions must have been interpolated by some author many centuries later. In Deuteronomy it is announced that kings would reign in Israel, and this proves that portion to have been written at least as far down as the age of Samuel; allusion is also made to a national unity in the place and manner as well as object of worship, and as Israel in the time of Moses was by the theory passing through the stage of Polytheism, with its scattered shrines and diverse rites, this proves that portion to have been written after the building of the temple, most probably in the time of Josiah. The alleged song of Moses, (Deut. xxxii,) with its catalogue of terrific predictions, "must have been written in the most unfortunate period of the state," after the people had been wasted by the Assyrian captivities. Deut. xxviii plainly alludes to those captivities, and that decides that it must have been composed at least after the carrying away of the ten tribes. It will be seen at once how these dogmas, which are really only one in several forms, furnish a universal solvent for the hardest questions of Biblical criticism. The last and most splendid portion of Isaiah (chap. xl-lxvi) clearly refers to events which transpired long after the age of the prophet. This settles at once date and genuineness, and it is set off as a separate book, the work of the "pseudo-Isaiah." Daniel is in like manner proved to be a "politico-religious romance," composed most likely in the reign of Antiochus Epiphanes.

The critic comes to the Gospels, and finds of course that the writers believed in miracles; so the documents are to be received

as possessing "a very low degree of historical credibility." The book of Acts, with all the vast array of internal and external evidences of its credibility, evidences critical, historical, geographical, archæological, is dismissed summarily with the contemptuous sentence, "The Book of Acts, of a mythical and legendary character, requires no special examination."* It is true that various critical and historical considerations are scattered in here and there, sometimes introduced with considerable ostentation, but over the portico through which the critical apparatus is carried in, you see clearly written, "Nothing supernatural allowed here." "It is a settled point that miracles never really happened;" this dogma is the rack on which every Scripture author is stretched.

We repeat then the statement that Parker's "Discourse on Religion," with all its magnificent promises, gives Biblical criticism no more scope than Gaussen on Plenary Inspiration. Neither one of them settles these questions on *merely* critical considerations; there is a dogmatic prepossession in each mind which lies at the bottom of every conclusion. The one, from facts of consciousness and observation, has reached the conclusion that man needs supernatural assistance; the other has reached the directly opposite conclusion that man is sufficient for himself; and each is influenced by his conclusion in making up his critical judgment. Honest Rationalists, like Vatke, avow that "very many reasons, *sometimes the principal ones*, by which a supposed ancient book is referred to a later age, are of a dogmatic kind."† But Mr. Parker arrogantly claims entire exemption from all dogmatic bias. His claim amounts to just this, no dogmas are to influence criticism but his dogmas. This claim is not only arrogant, but dishonest. He complains of the *lack of evidence* for the Christian miracles; declares that whether miracles did or did not occur in the case of Christianity is a "purely historical question, to be answered like all other historical questions by competent testimony;"‡ and yet he comes to the documents with his mind fully made up that if they *do* relate miracles the writers were either knaves or fools. He says of the authors of the Gospels: "If they believed in miracles they would ascribe prodigious things to their teacher;"§ that is, the fact that a man believes in the possibility of miracles, annihilates his testimony at this critical bar! He is an imbecile or a liar! And yet, after this, he has the dishonesty to complain that he cannot believe in Christ's miracles "*on such evidence!*"

* Discourse of Religion, p. 360.

† Cf. Hengstenberg on the Pentateuch, Ryland's translation, to Introduction, p. 35.

‡ Discourse of Religion, p. 271.

§ Ibid, p. 249.

But Mr. Parker not only pretends to do what he cannot do, but what no one else can do; he pretends to do what is impossible to human nature. These questions cannot be settled on mere critical grounds, and it is hypocrisy or self-deception for any man to profess to do it. Man has convictions before he begins to reason, moral and intellectual convictions, and without them reasoning would be a series of connected links fastened nowhere. Faith is not born out of intellectual investigations. Criticism cannot then give birth to faith, for it appeals only to the intellectual faculties; it can only give reasons to the mind for faith that already exists. Man's moral faculties are as essential a part of his nature as his intellectual faculties, his moral convictions as reliable as his intellectual convictions, and his moral nature may spontaneously lay hold on truth which his intellect may be long in reasoning out. For a man to attempt to keep one set of his faculties in action, and keep back all the rest, is to attempt an impossibility, and if the thing were possible, what would the result arrived at be worth? Will a man's logical faculty do duty better for being carefully dissected from every other? Will a man's head think better for being cut away from his body?

How much twaddle and absurdity has been pompously paraded before the world upon the "province of criticism!" To examine the Bible "from a religious point of view" "strikes a death-blow at all criticism." Christ sanctions the Old Testament authors; but if we take this into account it is a "death-blow" to unbiassed criticism, for Christ did not come into the world to be a critic! (Suppose Christ had *not* quoted the Old Testament, would these critics have made no use of the omission?) Peter and Paul apply the second Psalm to Christ, but this should have no weight with candid criticism, for "grammatical interpretations of difficult passages ought not to be expected from these teachers of Christian doctrine!"* What do we care about this pretentious thing called criticism except as a *means*? Is literature made for criticism or criticism for literature? Is the human body made for the anatomist, or is the anatomist an humble servant waiting on the welfare of the body? These critical anatomists seem to think that man, the universe, and the great God himself, are mere *post-mortems* for their dissecting-room.

Let us look a little more closely at Mr. Parker's criticism of the Gospel narratives. Denying, on dogmatic grounds, all supernatural influence in human affairs, he of course denies the Gospel plan of forgiveness and regeneration, and the historic facts on which that

* Neque enim ab istis disciplinæ Christianæ doctoribus expectari interpretationes locorum difficilium grammaticæ debent.—*Rosenmüller in loc.*

plan is based. Yet, while denying the supernatural in the New Testament, he would hold to its ethics, and save the character and moral teachings of Christ. To do this is something of a problem in exegesis. As he summons the historic witnesses before him, his first question, as might be expected, is, "Do you believe in miracles?" As all answer in the affirmative, they are greeted with a storm of contempt. This is a thing of course, yet singularly enough we often find him appealing to these identical witnesses as honest, excellent men! A pettifogging lawyer may be expected to storm and scold at opposing witnesses, but it is really a little too much, after he has once effectually broken them down, to summon them to the stand himself, and expect us to believe them! Yet this is precisely what Mr. Parker does with the Gospel witnesses in the "Discourse of Religion." He browbeats and ridicules them so far as to call them "puerile" babblers of "tales which it is charitable to call absurd," when their testimony is against him; yet, when needed to help his case, these same men are "honest, noble, pious, simple-hearted," their testimony is "so beautiful, so touching, so stamped with reality in some parts, with simple-heartedness in all;" "the honesty of the writers seems beyond question." (P. 360, etc.) How are these things to be reconciled? How is it that the Gospel narratives possess "a very low degree of historic credibility," and yet were written by "honest, pious men," "willing to leave all—comfort, friends, life—for its [truth's] sake?" (P. 362.) Thus: "They shared like us the ignorance and superstition of the times," believed in the "Old Testament mythology," "were not skilled in sifting rumors and separating fact from fiction," "relate much from hearsay, mingle their own personal prejudices in their work," "did not always understand the words and actions of their teacher." This explains why "honest, pious men" have filled the Gospel narratives with lying legends. In a word, the New Testament miracles are the joint offspring of a superstitious age, and of the imagination of simple, weak-headed men. This is a fair statement of the position.

Now, in the first place, the age was not a superstitious, but a skeptical age. In the heathen world the fatal collision had come between intellectual development and traditional religion, and the result was an all-corroding unbelief, before which the old mythologies were fast melting away. The gods had been ridiculed from their thrones; the rulers of the world were Stoics or Epicureans; the literature of the world was saturated with skepticism. And in regard to the superstition of the Jewish nation, Mr. Parker elsewhere furnishes ample contradiction of himself. When cutting the facts to his progress theory, he discourses thus:

"We see a gradual progress in this as in all mythologies. First, God appears in person; walks in the garden in the cool of the day; eats and drinks; makes contracts with his favorites; is angry, resentful, sudden and quick in quarrel, and changes his plans at the advice of a cool man. Then it is the angel of God who appears to man. It is deemed fatal for man to see Jehovah. His messenger comes to Manoah, and vanishes in the flame of sacrifice; the angel of Jehovah appears to David. Next it is only in dreams, visions, types, and symbols, that the Most High approaches his children. He speaks to them by night; comes in the rush of thoughts, but is not seen. The personal form and the visible angel have faded and disappeared, as the daylight assumed its power. The nation advanced; its religion and mythology advanced with it."*

Thus the Jewish people advanced, from Moses to the Maccabees, sloughing off one superstition after another, the Divine manifestation, beginning in a human form, changes into an angel, melts into a dream or vision, evaporates into a symbol or type, and then, as a climax, "progresses" to the *incarnation*! that is, this progress describes a curve, which in fifteen centuries arrives at the goal from which it started!

But again, it is utterly impossible to make these writers "honest, pious men" upon Mr. Parker's theory. Fanaticism, self-deception in any form or degree, cannot account for their attestation, so solemn and repeated, to some of the miracles of Christ, for example, his resurrection. With what amplitude of detail is it attested by John! In fact, to have been an eye-witness of Christ's resurrection is declared to be the necessary qualification of an apostle.† If the first followers of Christ did not testify to this as a matter of personal experience, what can we know of their testimony, for on this at least, all the documents are unanimous, gospel, epistle, and tradition, sacred and profane? Self-deception was impossible, in regard to "handling with the hands," "eating and drinking" with their Master who had just been slain. If the resurrection be not a fact, no greater absurdity can be put into words than to call the apostles "honest, pious men."

But finally and chiefly, Mr. Parker tells us that Christ's wisdom was transcendent; "Hebrew seers and Grecian sages must veil their faces before it." "At one step he goes before the world whole thousands of years." "He taught absolute religion, absolute morality, nothing less, nothing more;" but the disciples whom he chose and trained to give his life, character, and doctrines to the world—for he wrote nothing himself—they whom he selected as the sole channels through which his transcendent wisdom should be poured over future generations, were so utterly incompetent for their task as to fill their history with "tales which it is charitable to call absurd;" so stupidly fanatical as to imagine that the Jewish super-

* Discourse, p. 349.

† Acts i, 22, and 1 Cor. ix, 1.

stitutions, which Christ abhorred, were constantly flowing from his lips, yea, as to imagine (these "honest, pious men") that they saw dead men come out of their graves, and that they handled and ate with them! So they have honestly, piously filled his discourses with doctrines that he abominated. Now, how does it come to pass that this being, whose wisdom "at one step goes before the world whole thousands of years," was guilty of the inconceivable folly of selecting such dawdling fanatics to be his biographers and master-workmen? He who taught "absolute religion, absolute morality, nothing less, nothing more," who abhorred with infinite loathing such superstitious vagaries as "vicarious atonement," "supernatural regeneration," and "eternal punishment," yet chose and trained men to disseminate his doctrines and be his sole representatives to coming generations, who make these very vagaries the warp and woof of his teachings! This sage of sages, so deplorably ignorant of human nature as to leave his character wholly in the hands of men who could only make of it a caricature; to choose men as the sole apostles of his Gospel who did not comprehend its alphabet, and thus deliberately to hide his true doctrine and character under vast rubbish-heaps of fanaticism, there to lie fossil for ages, and at last be dug up in tedious toil, fragment by fragment, and strung together by a theological Paleontologist thousands of miles away! Suppose that Mr. Parker should bequeath the exclusive copyright of all his writings to the American Tract Society, leaving it entirely to them to publish, suppress, amend, expurgate at their discretion! Even then he would not do a thousandth part so foolish a thing as he believes Christ did! And yet he tells us Christ was the wisest of the sons of men!

Parkerism claims to be essential Christianity. Romanism and Protestantism, in all their various shades and sects, offer the world Christianity crippled, confined, buried; Parkerism gives it to us alive, healthy, beautiful! But, "alas," sighs Mr. Parker, "such is not the Christianity of the Church at this day, *nor at any day since the crucifixion!*"* To Mr. Parker, then, must be assigned the wondrous and enviable fame of being the Columbus of Christianity!

But why is he so anxious to assume the name of Christian? What whim leads him to assign his system to Christ rather than to Moses, Brahma, or Mohammed? He says that *real* Christianity is absolute religion; why not say the same of real Judaism? Who knows what Christ and his apostles taught, except from the documents, and what right has he to manufacture a new definition of Christianity, and then call himself a Christian? Does Judaism

* Discourse, p. 288.

claim a supernatural origin? so does Christianity. Is it attested by miracles? so is Christianity. Does it abound in narrations of supernatural events? so does Christianity? Is it the lofty ethics of Christianity that lead him to call it "absolute religion?" Its central precepts are literally quoted from the Jewish writings. In fact we do not see why, on these strange principles of criticism, any system of religion, described in any sacred books, may not be made out to be absolute religion. Mr. Parker ridicules the Unitarians for clinging to the inspiration of the New Testament on this wise:

"If the Athanasian Creed, the Thirty-nine Articles of the English Church, and the Pope's bull "Unigenitus," could be found in a Greek manuscript, and proved to be the work of an "inspired" apostle, no doubt Unitarianism would in good faith explain all three, and deny that they taught the doctrine of the Trinity or the fall of man."*

This language is sufficiently contemptuous toward the Unitarians; but on Mr. Parker's principles of criticism it is difficult to tell what doctrines he could not find in (or out of) any book, if he should choose! All that he or anybody else knows about the teachings of Christ is from his discourses in the New Testament, and these discourses, he admits, teach explicitly the doctrines of salvation by faith, forgiveness through an atonement, future eternal punishment. They quote perpetually the Old Testament miracles as undoubted facts, and yet for all these ideas Mr. Parker tells us Christ had supreme contempt; of course he had if he taught Parkerism. So, if the Athanasian Creed and the Thirty-nine Articles had been published in the Gospel as a part of the Sermon on the Mount, he might still call himself a Christian, and his principles of criticism would allow him to do it! Let these canons of criticism be adopted, and should this "Discourse of Religion" live to see future centuries, there may arise in the Roman Catholic Church an Order of Parkerites, claiming him as their founder and father, demonstrating that he was a great light of Romanism burning in Boston in the middle of the nineteenth century, and a stanch defender of the dogma of the Immaculate Conception, yea, and quote this identical "Discourse" to prove it!

Mr. Parker claims to be a Christian in the highest sense, in the only true sense. In doing his work he is exposed to fierce persecutions for Christ's sake, but he meets them all with martyr heroism. Yet why become the knight-errant of Christianity rather than of Buddhism or Mohammedanism? Why so eager to make his absolute religion the same as Christianity? No noble or honorable reason can be given for this conduct. This great anxiety, shown

* Discourse, p. 475.

through all these works, to wear the Christian name, to share the prestige and enjoy the immunities of Christianity, is dastardly cowardice. This martyr hero, shouting defiance to rack and faggot, cringes before the prestige of a name! This champion of the "forlorn hope of the world" dare fight only in a mask, in a stolen visor, stolen too from his enemy!

Let us now bestow a little attention upon the "Progress" theory, which is as fundamental as an axiom in this new gospel: "The spiritual man is the gradual development of germs latent in the natural man."* This conclusion is reached *a priori*; but historical confirmations are thrown in, and the discourse attempts to show a steady progress, among both Jews and heathens, in the ideas of God, immortality, and the future state. It lays down the position that the sentiment of immortality is inborn, but was nearly or wholly inoperative in the earliest ages of human history; yet as civilization, Indian, Jewish, Greek, developed the "germs latent in the natural man," it has more and more influence upon life. "At first, the next world is not a domain of moral justice; God has no tribunal of judgment. But with the advance of the present, the conception of a future state rises also."† Let us examine Mr. Parker's history of the development of the idea of immortality, first among the Hebrews, then among the heathens. Speaking of the doctrine in the Old Testament, he traces it thus:

"In the early books, at least, it never appears as a motive. It has no sanction in the law, no symbol in the Jewish worship. The soul was placed in the blood as by Empedocles, sometimes in the *breath*; the *heart* or the *bowels* were sometimes considered as its seat. Enoch and Elijah, like Ganymede, being favorites of the Deity, are taken miraculously to him. Others deny the doctrine of immortality with great plainness. After the return from the exile the doctrine appears more definitely. Ezekiel and the pseudo-Isaiah allude to a resurrection, a notion which is perhaps of Zoroastrian origin. The Essenes still more philosophically taught the immortality of the soul, and the certainty of retribution, without the resurrection of the body. Christ always presupposes a belief in immortality. The Sadducees alone opposed it. Such were the beginning and history of this dogma with the Jews. Its progress and formation are obvious."‡

Now in the first place, if the doctrine were set forth in most express language in any book of Moses, it would only show that those passages in which it was taught were written in some later age, just as in this extract the passage of Isaiah, which declares "thy dead men shall live," is by this very mark and similar ones decided to have been the work of some "pseudo-Isaiah," who wrote after the captivity. Where a man's principles of criticism allow him to cut the documents to his theory, it is not strange to

* Discourse, p. 114.

† Ibid. p. 124.

‡ Ibid. p. 120, *et. seq.*

find him able to prove his theory by the documents, and yet even with this immense advantage he does not do it.

The passages quoted from the early Hebrew writers, to show that they located the soul in the blood, all refer to the lower animals, and simply declare animal life to be in the blood. *Ruach* (רוח) signifies both "breath" and "spirit;" so do *ψυχη* and *πνευμα* in Greek, the very words that Plato used in treating of the soul's immateriality and essential life. Does the use of these words prove that Plato placed the soul in the breath? So *animus* and *anima*, Cicero's words in treating the same theme, have the same double meaning; does this prove that Cicero "placed the soul in the breath?" So our word "spirit" primarily denotes "a thing blown;" are theorists of the thirtieth century to prove from this etymology that the English speaking nations believed the soul "a thing blown?" All the words by which we express the nature and functions of the spirit are material words, necessarily so, for all our spiritual language is figurative; we speak in tropes as soon as we begin to talk psychology, and are these tropes to be used to prove us materialists? We perpetually speak of "moving the hearts of men;" does this prove that we locate the soul in the pericardium? How then does Mr. Parker prove that David did it when he said: "This people do err in their heart?" Granting that *ruach* (רוח) meant "breath" before it meant "spirit," how does he know that the secondary meaning had not got established in the language before the Hebrew Scriptures were written, just as it is now established in our language, and has been for centuries? It is noteworthy that the very first time the word occurs in the Hebrew Scriptures it occurs in the very highest sense (Gen. i, 2,) "Spirit of God," and a few paragraphs further on (Gen. vi, 3,) it occurs again in the same highest sense: "My Spirit shall not always strive with man." But these passages, also, are in what DeWette and his followers style the "Elohim document," by their theory the most ancient "fragment" of the Pentateuch.

But further, why may not men have had names for spirit and spiritual functions as early as they had names for matter and the attributes of matter? Why may they have not used tropical words to treat of psychological ideas then as well as now? Nothing but the presupposition of this progress theory hinders such a conclusion, especially when we find the words used in a spiritual sense in the oldest lines of the literature.

It is true that the doctrine of immortality is nowhere dogmatically stated in the Old Testament, neither is it in the New Testament; yet Mr. Parker testifies that it is *there*. It is taught in the

Old as in the New, by constant implication. The idea of immortality, as all literature shows, is inseparably connected with the idea of God; the two ideas are vigorous or feeble, flourish or decline together. Man's spirituality and immortality are inferred by Plato and by Cicero after him as a logical sequence from the spirituality and eternity of God. Man's mental and moral attributes are shadows of the Divine attributes which are manifested in creation and Providence; man is God's image, therefore immortal. This is the beaten track which the human mind has followed in all ages in striving to arrive at this truth by the processes of reason. One quotation may suffice as a fair illustration of the old and natural process of inference: "Homer was wont to assign human characteristics to the gods; I would rather assign divine characteristics to men. What divine qualities do I mean? Strength, wisdom, contrivance, memory. Therefore the soul is, as I say, divine; as Euripides dares to say, it is God. . . . So whatever that is which thinks, lives, has wisdom, strength, is heavenly and divine, and for that very reason must be immortal. . . . These qualities are great; they are divine; they are everlasting."* Cicero learned this from Plato, whose works are full of the same ideas,† or rather both learned it from nature. Now the Hebrews, Mr. Parker being judge, had the clearest ideas of the Divine character and government of any nation of antiquity. The doctrines of the unity and spirituality of God permeate all their literature, were incorporated into their oldest statute laws, and that too in language as explicit as can now be devised. The idea of God, a spiritual creator and governor, on which, even when feebly and imperfectly apprehended, the philosophers based their proof of immortality, incessantly suggested the idea to a people whose national existence was bound up in the faith of Jehovah. The ideas which suggested immortality everywhere else flourished here with a depth and vigor seen nowhere else; and where the seed was the fruit was also. The Hebrew regarded the present and the future, the temporal and eternal, as parts of one great economy; hence we read, "Enoch walked with God, and was not, for God took him." Mr. Parker's irreverent fling at this sublime record, in the extract above quoted, comparing

* *Homerus . . humana ad deos transferebat; divina mallem ad nos. Quæ autem divina? Vigere, sapere, invenire, meminisse. Ergo animus, ut ego dico, divinus, ut Euripides dicere audet, deus est. . . Ita, quid quid est illud, quod sentit, quod sapit, quod vivit, quod viget, cæleste et divinum, ob eamque, rem æternum sit necesse est. Hæc magna, hæc divina, hæc sempiterna sunt. Cicero, Ed. Orell. Tusc. Disp. I, 26.*

† Cf. Plato Ed. Stallb, Phædo 80, A, 84, B, etc.

Jehovah's love for a godly man with the Greek Jupiter's nameless passion for the boy Ganymede, blending thus into one picture the yearning of infinite purity and that bestial lust which the heathens imagined in their gods. This shows such a blank of moral appreciation, and is every way so abominable, that we dare not dwell upon it. It is a specimen of Mr. Parker's atrocious caricatures of the Scripture.

But "the notion of immortality was indefinite in the early books; there are cloudy views . . . which gradually acquire more distinctness," etc. So is the notion indefinite and cloudy in the Phædo; so is it everywhere where the broad light of the Gospel has not fallen. The idea of pure spiritual existence must necessarily be shadowy; man can form no definite conception of it; there is no warmth in it.* The doctrine of the resurrection is necessary to bring the future life warm and throbbing to the heart, and this burst on the world with the Gospel. But this doctrine is looked upon by Mr. Parker as a retrograde movement, a tinge of Zoroastrian superstition; he regards the opinion of the Essenes, who held to immortality, and denied the resurrection, as the highest type of the idea in the age of Christ. But the Essenes of that age cannot be made a type of the age; the doctrine of the resurrection was general; it was believed in by the Jewish masses, and taught by the leading and most popular teachers, the Pharisees. Here, upon his view, then, there was a retrograde movement instead of progress; and the point reached by the Essenes was not a whit beyond where Solomon stood when he said: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

Mr. Parker falsifies history, if possible, still more palpably in attempting to trace the "development" of the doctrine of immortality among the heathens:

"In Greece we find it in a rude form in Homer, connected with metempsychosis in Orpheus, Pythagoras, and Phrexydes; assuming a new form in Sophocles and Pindar, and becoming a doctrine fixed and settled with Socrates, Plato, and his school in general. . . In Homer the future state is a joyless existence. . . In Hesiod the condition of the dead is improved with the advance of the nation. In the later poets the doctrine rises still higher, while the form is not always definite. . . From the first book of Moses to the last of Maccabees, from Homer to Cicero, there is a great change in the form of the doctrine," etc.†

There are many true statements here; but they are so arranged as to produce a false impression. Here, as in many other places,

* *Animos enim per seipsos viventes non poterant mente complecti, formam aliquam figuramque quaerabant; inde Homeri tota *repha*.—Cic. *ubi sup.*, c. 16.*

† Discourse of Religion, p. 125.

his theory selects and omits the facts at pleasure. In this way almost anything can be proved. We undertake to say that the very authorities to whom Mr. Parker appeals in this passage completely disprove his position. The doctrine of immortality is shown to have a firmer hold upon the age in the poems of Homer than in the dialogues of Plato, or in the stately treatises of Cicero. From Homer to Cicero there is amazing progress no doubt; but spiritual and religious ideas are not borne along in the current. In the age of Cicero there is a vast array of argument to prove the doctrine of immortality, much of it weak and trifling enough; but in Homer's age there is no reasoning, because there is little doubt. In the poetic age there was far more practical faith; the philosophers ridiculed the *conceptions* of the old poets, their Shades, Acheron, and Tartarus, yet what better had they to offer? Confidence in our immortality is not born out of reasonings, does not spring from our intellectual, but from our moral nature, and it is vigorous and practical according to the health and vigor of our moral nature. Intellectual progress, so far from clearing and establishing, obscures and undermines the faith in immortality, unless accompanied by a corresponding moral progress. Hence, while the Greek made such splendid progress intellectually and æsthetically, he retrograded religiously. Idols are not mentioned in Homer's poems; but in the age of Pericles Greece was peopled so thickly with them that it was "easier to find a god than a man" at Athens. Socrates looks back lovingly to the rude simple faith of the early times. The Homeric heroes never doubt future existence; but Plato tells us that doubt was fashionable in his age; there was a skeptical Simmias even in Socrates' cell, the Thomas of the little company, who doubted even after all the sublime arguments of the *Phædo*, and after witnessing the far sublimer faith of his teacher. What then is meant by the statement that the doctrine became "fixed and settled" with Socrates, Plato, and his school? Whichever way we turn the statement we cannot make it true. It cannot mean settled in the general popular conviction, for these philosophic speculations were but cloudland to the masses, and the doctrine of immortality had far more influence on the popular mind in Homer's day than in Plato's. It cannot mean "fixed and settled" by philosophic proof, for that never has been done and never can be done, as Mr. Parker himself admits. But there are other errors in this sketch of progress. There is no metempsychosis in the Homeric poems. This *retrograde* step we find in Pythagoras, from whom probably Plato learned it; and so in the *Phædo* we are told about human

souls* passing into bodies of hawks and wolves, bees and wasps. As to the later poets they merely echo Homer when they do not fall below him, and in the Augustan age Virgil gives us but a servile imitation in all the essential features; in fact gods and shades are with him but poetical drapery.†

It is interesting to see how Mr. Parker handles some few historic facts which stubbornly refuse to be broken down into the molds of his development theory. For instance, what is to be said of the unapproachable superiority of the isolated Hebrew nation, above all other ancient peoples in moral and religious ideas? The doctrine of the Divine unity, the foundation of all true religion, which Socrates tells us he hailed as a great light which broke upon him from the page of Anaxagoras,‡ was on the Hebrew statute book one thousand years before Anaxagoras arose; yea, and the most progressive theological science of to-day can give us no higher ideas of God than are found in the writings of Moses. Mr. Parker tells us that Monotheism originated with Moses, or at least "was most early embraced by him." Here are the highest types of life in the oldest historic strata, *vertebrata* where there should be *radiata*, monotheism where the theory demands fetichism; how can these fossils be accounted for so as to save the development theory? On this wise: The ancient Hebrews "had *creative religious genius*;" but the nations now at the head of modern civilization are more "scientific than religious, utilitarian than reverential;" "their faith like their choicer fruits is an importation from abroad."§ Now is not this practically giving up the whole theory? Is it not allowing that the progress doctrine has no application in matters of religion?

This "religious genius" reduces religious development to a mere theoretical figment; it is admitted to have had no real historical existence. If it be true, as this "Discourse" tells us, that all our forms of worship are derived from the Oriental nations, and have "lost more than they have gained by the transfer," shall we not get on faster by studying the writings that have poured out of this fountain of "creative religious genius," than by attempting to do ourselves what we, degenerate imitators, can never do so well as these gifted Orientals have done for us? Moses "must have been a vast soul, endowed with moral and religious genius to a degree extraordinary among men." This is the language of Mr. Parker while his eye is on the progress theory, and while working

* Platon Phædo. Ed. Stallb. 82. A. B.

† Phædo 97. C.

‡ Cf. Georg. 2, 490. Felix qui poterit rerum cognoscere causas, etc.

§ Discourse, p. 37.

the facts into that pattern, yet in other places, when assailing the divine claims of the Old Testament, he declares that the Hebrew Jehovah, as worshiped by this eminently religious people, and as described by this extraordinary religious genius, is a being "more cruel than Odin or Belus!" this people so wondrously gifted in appreciation of religious truths believed doctrines concerning God's government that "Epicurus would have rejected as blasphemy!" What a "religious genius" this must be, raised up in this barren age, to deliver us from errors which we have learned from teachers "whose thought the world has not yet mastered!"

But the character of Christ is a yet greater stumbling-block in the path of this progress theory. To this, as to every other false system of religion, it is the great rock of offense. It admits what we should call superhuman excellence in Christ; that his ethics and philosophy were the highest ever taught on earth, and that his character incarnated his precepts. He styles him "the greatest soul of all the sons of men;" "eighteen centuries have passed since the sun of humanity rose so high in Jesus; what man, what sect, what Church has mastered his thought?" Jesus "at one step goes before the world whole thousands of years." Now for these eighteen centuries the human mind has been advancing steadily into every province of thought, and if all religious ideas are natural growths of the mind, why have they never risen higher than they stood eighteen centuries ago? But it is for another reason that we allude to Mr. Parker's theory of Christ. Instead of being a most harmonious character, the highest type of human nature, his theory compels us to picture him as the most monstrous being that ever lived on the earth, a perfect chaos of contradictions.

We have already shown how Parkerism necessitates the strange conclusion, that this being of transcendent wisdom was guilty of inconceivable folly in the choice of his disciples and laying plans for the dissemination of his doctrines. But there are more monstrous contradictions than this to be harmonized. Imagine it to be possible to disentangle the miraculous accounts from the Gospel narratives, and ascribe them all to the superstition of Christ's followers, and further imagine the teaching disentangled from the works, and so far from proving him a teacher of "absolute religion, nothing less, nothing more," these teachings will not allow us, on Mr. Parker's theory of his character, to believe him to have been even an honest man. All the documents agree that he promised to rise from the dead; this is woven through all the sayings and writings, and even Mr. Parker tacitly admits that no critical surgery can remove this prediction. Was he deceived, or did he deceive? The

first supposition involves a pitch of fanaticism wholly inconsistent with that rounded harmony of character which the theory assigns him. The second supposition ruins his moral character, it makes a falsehood to be woven through his life.

In discussing the "limitations of Jesus," he says that "the only one at all affecting his moral and religious character is this: that he denounces his opponents in no measured terms; calls the Pharisees 'hypocrites' and 'children of the devil.' We cannot tell how far the historians have added to the fierceness of the invective, but the general fact must probably remain, that he did not use courteous speech." But the generous Mr. Parker benevolently adds: "Considering the youth of the man, it was a very venial error, to make the worst of it!" *

But there are most formidable difficulties that are not to be glossed over in this comfortable, *nonchalant* style. There is language in the Gospels for which the hot blood of youth is no excuse, language not only rash but blasphemous from any being that is human, and only human. A sage, in the modest confidence of wisdom, may profess to teach the truth, but it is only as a seeker to his fellow-seekers; the greater his knowledge the greater his ignorance; the vaster the horizon which walls in the known, the vaster the walled-out unknown. Hence the wisest of the Greek sages stands in history a modest seeker, and declares at the end, "All I know is that I know nothing." What a contrast here between Socrates and Christ! Christ is never seen seeking, doubting; when we first see him he has found. He never acknowledges ignorance, never owns incompetence to answer the most difficult questions, though often rebuking the spirit in which they are propounded. Socrates modestly asks help from his weak disciples as he goes groping on; Christ stands self-supported. Socrates is ever praying for light, and is humbly, earnestly following a twilight glimmer when last we see him; Christ stands erect in the broad sunshine when first we see him. Socrates painfully reasons out conclusions; Christ summarily announces truths. Socrates professes only to *infer*; Christ professes to *see*. A man may profess to have found the truth; but what would it be for a man, a Socrates, to say, "I AM THE WAY, THE TRUTH, AND THE LIFE?" What would it be for Socrates to say, "My Father is greater than I?" Christians have been troubled at this saying, but what blasphemy would it have been in Jesus's lips if he were only the son of Mary! Think of the wisest, holiest of the sons of men crying out, "No man cometh unto the Father but by ME;" "He that confesseth ME before men, him will I confess before my Father;" standing up

* Discourse, p. 291.

before his kindred dust, and saying, "I am the bread of heaven;" "Take MY yoke upon you and learn of ME; for I am meek and lowly in heart." Christ claims to be not only a Teacher of truth, but THE TRUTH incarnate; holds himself up before the race as a model character; claims divine authority. Now if Christ is to be ranked, as Mr. Parker ranks him, with Socrates, Confucius, Paul, Luther, eminent religious teachers and philosophers; if he were a mere human creature like them, then these claims convict him of arrogance and blasphemy so awful that language cannot furnish an appropriate epithet; it is a crime so dark as to stand forth in solitary enormity on the historic page. And this crime was committed by him whom Mr. Parker believes the purest being that earth has seen, a teacher of "absolute religion, absolute morality!"

The fact is that Mr. Parker is afraid to follow his doctrine to its logical consequences. When he denies the supernatural in Christ, he must also logically deny the integrity of his moral character. Mr. Newman sees this, and faces the consequences fearlessly. Starting where Mr. Parker does, in the denial of the supernatural in Christ, he arrives at the legitimate and inevitable conclusion that Christ was guilty of "egregious vanity," "crookedness of conscience and real imposture," "blundering self-sufficiency," "combined error and arrogance;" that the evangelists have given us what "seems to be the picture of a conscious and wilful impostor," "a vain and vacillating pretender."* Now why does not Mr. Parker march up to these consequences? Why does he tether his common sense as soon as it comes to the edge? Can it be that this hero of free thought, this champion of the "forlorn hope of the world," feels his courage fail as this specter starts before him? Why else does he stop here and paint such an unimaginable chimera, and call it Christ? Vast and unparalleled wisdom selecting dolts, fools, and fanatics to convey its lessons! Absolute morality committing high treason against the great God! And this is the theology which is to reconcile religion and common sense!

As Mr. Parker denies all revelation, except in that accommodated sense in which Cosmos and the Principia may be called revelations, what account has he to give of the deep craving of this human child to hear from its Father, the long prayer for light that rolls up from all the literature of the heathens? He throws our Bible down among the Shasters and the Vedas, and what does he give us instead? He puts out the lights that God has kindled, and what torch has he to give us? None; bare, chill negation is all he offers us. How we came here we know not; he tells us that we cannot know; whither

* Newman's "Phases of Faith," third edition, chap. 7.

we are going we know not, only as far as our eyes can see! No light from beyond, no prayer-hearing God; a cold, inflexible, absolute compressing us in its iron arms; but no Father to hold our infant hand as we totter on in the first steps of this mysterious being! A plan of salvation! Man needs none, he must save himself, if saved at all. Forgiveness! It is an impossibility; there is none in the universe. There is no help or hope for a being who has violated law, but to work out the penalty; no mercy in God's government. The cross, whose light and heat stream through human history; in whose radiance we thread safely the labyrinths of Providence, or at least see how we may one day do so; the cross toward which, in all lands, human hearts turn and open as flowers to the sun; the cross is dragged down, and what is reared in its place? Nothing. Parkerism tells us we need nothing. God never spoke to the race. He never commissioned prophet, apostle, or Redeemer to reveal his will. Not a word of sympathy for the suffering race has ever dropped from the brazen heavens. We behold the noblest of the sons of men straining their eyes and ears, to catch a gleam, to hear a sound from the other world, and Mr. Parker looks on and sneers at their weakness! Plato said: "We must wait patiently until some one, either a God, or some inspired man, teach us our moral and religious duties, and, as Pallas, in Homer, did to Diomed, remove the darkness from our eyes."* And again, expresses the strangely mysterious hope, that "there had existed in the immense past some people who had possession of a true philosophy *by divine inspiration*, (*ἔχ τινος θείας ἐπιπνοίας ἀληθινὴ φιλοσοφία*,) or that they might perhaps now exist *in some obscure part of the barbarian land*,"† but Mr. Parker looks with serene indifference upon the gift for which Plato longed. All those glimmering traditions of primitive revelation, whose scattered embers the noblest of the heathen sages gathered together from far lands, with painful toil, and blew for a little light, and over the feeble sparks shouted, crying, "Ha! I have seen the fire," this apostle of absolute religion spurns with his foot as lying legends or childish superstitions. Absolute religion—that which every man can discover for himself—this is all we have or can have; and he is weak in the head or diseased in the heart who asks for anything more. Who is this that so comfortably draws infallible conclusions where Plato and Cicero failed, and cried for aid in despair? Who is this that enters the sacred cell of Socrates, and as the childlike sage sits on the bedside, with his disciples at his feet, listening tearful and breathless, while the sun yet lingers on the mountains,

* Plato, Ed. Stalb. I. Alcib., 150, D.

† Rep. Lib. vi, 499 B. C.

as he gives them the reason of the hope that is in him, by weaving together the vague and distorted traditions of primitive revelations, singing them as a swan-song,* to keep his heart strong in that fearful hour? Who is this that enters and sneers at the scene that is graven on the heart of the world? Let it change our indignation to pity, as we see that it is he who "drops a tear for the weakness" of Jesus Christ!

ART. VIII.—EXCURSUS ON THE SEVENTH COMMANDMENT.

THE topic proposed is, confessedly, one of extreme delicacy. For this reason, probably, it is rarely introduced into the pulpit, and almost as rarely finds its way into either the fugitive or permanent literature of the Church. Ministers and authors alike shrink from the task of descanting upon an evil in respect to which both hearers and readers are known to be so very fastidious. And this reluctance is often increased by a doubt on the part of the speaker or writer, whether he have sufficient skill to treat the subject in such a way as not to offend even a correct religious taste. Timidity in one begets timidity in another. Afraid of being thought vulgar, or assuming, or officious, even the Christian watchman scarcely dares to lift up his voice, though the sword of the moral assassin is red with the blood of its victims wherever he turns his eye. And, in reference to this matter, it is to be feared there is much less courage now than there used to be. A perverted taste, or perhaps rather a false modesty, is stealing over society; so that what might once have been said without offending the most delicate ear, is now thought to be scarcely tolerable. Thus a monster vice stalks abroad, led on and ministered to by agencies almost everywhere at work; and yet the Christian pulpit and the Christian press are either wholly silent, or speak in tones so feeble or so indistinct that they are barely heard, and of course little felt.

To point out all the evils that result from the sin of lewdness, would be too great a task for any human being. Omniscience only can determine how much misery and wretchedness it has introduced among the sons and daughters of Adam, or to what extent it connects itself with the destinies of the unseen world. That it is a very great evil the wise and good must deeply feel and readily admit. But we are inclined to think that when the black catalogue of human

* Phædo 84 D. E. 107, et seq.; cf. Cicero, ubi sup.

crimes is spread out before the bar of the final Judge, and when the actions of men are seen in connection both with their cause and their effect, that the influence which the vice in question will then be seen to have exerted on the characters and final destinies of men will astonish, if not absolutely overwhelm, an attending universe. Enough of its bad effects may however be seen, even in the present state, to awaken the deepest concern in every philanthropic bosom.

It may be characterized as in some sense a universal vice. It is found in all parts of this sin-stricken and distracted orb, and in all the gradations of human society. In heathen lands, especially, it is the master-vice; the all-pervading, everywhere ruling passion. Would that it were confined to the dark corners of the earth, that it dwelt only in the habitations of cruelty, and that it might not be found where the star of science and the sun of revelation have so long thrown their commingled, resplendent, and heart-gladdening beams. But stubborn facts mock the aspiration. It is here in the midst of us; here in the sparsely populated country, as well as in "the city full;" here where the Sabbath dawns, where truth shines, and where heaven all but mingles with earth!

And mark the corrupting and degrading influence of this monster vice. The late celebrated Dr. Paley affirms concerning it, "that it corrupts the mind and debases the character more than any other single species of vice whatever." It evidently tends to fill the imagination with the most impure conceptions, and the mind with equally unchaste thoughts, until the heart is, so to speak, completely saturated with the very spirit of a groveling sensuality. From the mind of the voluptuary all reverence for God is necessarily excluded. Candor, and truth, and equal justice, are regarded as antiquated whims, and the dread disclosures of an hereafter mere tales of the nursery. A single example will show the justice of these remarks. Who among all the heroes of the American Revolution was better qualified to act an honorable part than Aaron Burr? And yet his very name has become little else than a proverb of reproach. Nor do we now refer either to the treason or the tragedy which so dishonorably attaches to his memory. There were sins that lay back of all this. He was an unprincipled villain in his relations to the fair sex. From early manhood, down to near the close of a long and vicious life, he was ready to cajole the weak and to entrap the unsuspecting. Nor did he take much pains to conceal his habits. Nay, he even gloried in his shame. He could boast of his successful amours, as if he had acted the part of a gentleman when he had been guilty of a despicable crime. And this is the man who, to vindicate his honor, murdered our Hamilton!

Indeed, when the perpetrators of this crime have reached a certain point in their downward course, they become heathen in all but the name. Like those of whom St. Paul speaks, in the first chapter of his Epistle to the Romans, they seem given over of God to "a reprobate mind." Like them, too, they are "filled with all unrighteousness, fornication, wickedness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful," and so on, embracing a most frightful catalogue of kindred enormities.

Nor is this all. The impure delight to communicate the infection, evincing a sort of diabolical pleasure in leading others down to ruin. The moral atmosphere around them, scarcely less than the physical, is tainted by their very presence. In certain localities, and especially in some of our larger cities and towns, where the vice of lewdness extensively prevails, the virtuous may, not inaptly, be compared to a person in a hospital, surrounded with the dying and the dead, breathing the very atmosphere of disease, putrescence, and death.

The effects of this vice upon bodily health and upon human life, are almost absolutely appalling. Those who give themselves up to it violate, most palpably and incontestably, the laws of health, and are as certainly visited by the appropriate penalty as the effect follows its proximate and controlling cause. And no other disease that ever assailed the human body is so perfectly loathsome and intolerable as the one which, under the constitution of nature, follows the unlawful commingling of the sexes. It would seem as if the vengeance and the mercy of God had combined to guard the law of purity; vengeance in attaching so awful a penalty to its violation; mercy in placing that penalty so near the crime. Let any one visit those receptacles which have been provided in the immediate vicinity of New York for the victims of this pernicious and degrading vice, and he will witness such scenes of agony as one might imagine could be found only in connection with the undying worm and the unquenchable fire. A young lady of piety and intelligence, with whom the writer is well acquainted, has, from motives of Christian charity and kindness, spent days and nights in these abodes of despair and wretchedness, as they may not improperly be called; and her simple description is enough to chill the warm blood in one's veins. O the shrieks, the groans, the lamentations, the dying agonies! We seem to hear them now, so firmly fixed are they in the imagination.

It has been maintained that the average length of life, after this

course of vice has been fairly entered upon, does not exceed four years. If so, and we see no reason to doubt the calculation, how many wretched human beings must be swept away from a suffering time to an awful eternity in a single year. It has also been estimated, by those best acquainted with the statistics of this guilty matter, that not less than twenty thousand deaths per annum occur in these United States, as the direct consequence of libidinous indulgence.

Even where the sin in question takes a less gross and revolting form, consisting only in occasional and limited departures from the path of purity, its effects have often been of a character quite too painful and distressing for human language to describe. Only think how exquisite must be the feeling of shame when the mother, rather than encounter the consequences of exposure, imbrues her hands in the innocent blood of her own illegitimate offspring. Nay, perhaps more frequently she lays violent hands upon her own person, choosing rather to encounter the wrath of a sin-avenging God than to expose herself, bereft of her virtue, to the sneers and reproaches of a censorious world.

And only see the havoc of this wretched vice within the domestic circle. Go to yonder cottage. The scene which there spreads itself before your view is sufficient to break and melt any heart save that of the base profligate. There sits one whose cheek is pale with grief and bathed with tears. Upon her maternal heart a canker is secretly preying which is destined, at no distant day, to number her with the dead. The story of her protracted woe can be told in a word. The child of her affection has fallen a prey to the seducer or the pimp—has become a courtesan or a libertine. It is this that spreads her cheek with paleness; it is this that opens the living fountain of her tears; it is this that kills her. Through the live-long day, and the dull midnight hour, she pores over her grief, while her bruised heart bleeds in secret and public. She remembers, too, the artless prattlings and joyous innocence of childhood; the ready obedience and affectionate amiableness which in youth characterized her now fallen child. The reminiscence of the past only draws a deeper gloom over the present. The joys of other days are only mockers of existing agonies. Nor is it wonderful that in these trying moments, when she contrasts the past with the present, the stricken mother should confess, as many have done, that though it would have been hard to kiss for the last time the clay-cold lips of her dead daughter, or lay her body in the grave, it is still harder to know that she has become so debased in life that her death would be greeted as a mercy. O, had the loved one died, bequeath-

ing to her and her family an untarnished name, and the example of virtue to bloom for her companions upon her lonely grave, though the mother might have wept bitterly indeed, the tears of grief, shed in such a case, would not have been the tears of shame. But to think of her daughter fallen from the station she once adorned; degraded from respectability to ignominy; at home, casting bitter ingredients into the sweet fountain of domestic bliss; abroad, thrust as a self-branded outlaw from the companionship of the worthy, O, this is the woe of woes; one which a mother feels to be infinitely worse than a pious death—altogether more dreadful than a virtuous grave!

Nor is this the worst view that may be taken of the sin of impurity in its bearings upon the domestic circle. When the perpetrator of it is a husband or a wife, the consequences are still more dreadfully malign. It is then that the deadly poison is cast into the very fountain-head of domestic bliss. The development of conjugal infidelity is often like the explosion of a magazine, scattering in broken fragments the family compact, and filling the little community with "mourning, and lamentation, and woe."

Nor should it be forgotten that the vice in question is ruinous to the soul. Being a violation of the grand statute law of Heaven, it is punished not only with the loss of health, with the ruin of character, with remorse and anguish of spirit, with the destruction of domestic bliss and the like, but with the utter and hopeless ruin of the deathless soul. On this point the word of God is very explicit. "For ye know that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God." Gal. v. 5. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness . . . and the like; of which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God." Heb. xiii. 4. "Be not deceived, neither fornicators, nor adulterers, nor abusers of themselves with mankind . . . shall inherit the kingdom of God." 1 Cor. vi. 9, 10.

Here, then, we behold the last and worst feature of this malignant foe. Not the body only, but the soul, is its victim, and its afflictions are eternal.

"It weaves the winding-sheet of souls, and lays
Them in the urn of everlasting death."

It not only depopulates heaven but it peoples hell. It robs the former of its songs, and it helps to fill the latter with its blasphemies. Well may the Christian tremble as he surveys this mighty ruin, as

he beholds thousands upon thousands of his fellow immortals borne on the bosom of this deep and burning torrent to a world of fearful retribution.

But mere emotion is not, by any means, all that is demanded by the exigencies of the case. While we *feel* we must *act*. The former is nothing worth without the latter. We do not say that the expression of pity is wrong, but we do say that it is not enough. Unless emotion excite benevolent feeling, and be followed by benevolent action, it will soon degenerate into a mere dead sentimentality. To arrest and roll back the tide of wickedness, so far as such a thing is practicable, is an obvious Christian duty, and a duty which cannot be safely neglected. A few things, certainly, can be done.

The public should be put upon its guard. A very imperfect idea is entertained as to the prevalence and alarming character of the sin of lewdness. This is particularly the case with the masses of our country people. If nothing more than the simple truth were told them, unaccompanied by the most irrefutable evidence, they would be tempted to think it an unpardonable perversion of fact, as well as a gross slander upon the species. Thus the enemy is closing in upon them on every side, and they know it not. How important, then, that they should be aroused to a sense of their danger? And who so proper to sound the alarm as Zion's watchman? It is, as we have already admitted, a duty that requires great delicacy of execution; but a duty, nevertheless, which *must* be performed, or the omission will involve the minister in the accumulated guilt of the perishing myriads around him. Indeed, one reason why there is such *indecent squeamishness* on the subject—we use the apparent solecism of set purpose—is, there is so little said on the great evil in question. There is a sort of practical admission that it must not be touched—that any but the most cautious and circumlocutory allusions to it are at all consistent with the delicacy and dignity of the pulpit. And it is worthy of special remark, that the most vicious are generally the first to complain. They can be guilty of the most revolting impurities, but the minister cannot expose and denounce their deeds of darkness without soiling his robes of office, and especially without offending *their* exquisitely delicate ears! Thus while rampant vice goes on, silence reigns all along the walls of Zion. We repeat it, it is high time there was an end of this. The pulpit and the press may not be able to stop the evil, but they must not connive at it. Nay, they must speak out in thunder tones against it.

The friends of chastity must go still further. They must expose and utterly repudiate from their society the determined debauchee;

for so long as the rake can cloak his real character, or so long as, where that character is known, he shall be accounted a respectable man, and be treated accordingly, just so long will efforts to purify and reform society be unavailing. It is our unquestionable duty, when we ascertain an individual is guilty of this sin, to use our best private endeavors to reclaim him. But if we do not succeed, if he continue to give practical evidence that he is destitute of principle, let him be exposed and branded as a heartless villain. Direct the public gaze, point the finger of scorn at him, till he shall either reform or retire beyond the walks of virtuous life. The lascivious man is a concealed tiger; and who would not avoid such a monster in human shape? Who would not notify the community of his approach? As to fixing a stigma upon the opposite sex, when guilty of this sin, the public need go no further in that direction. The world is already sufficiently inclined to condemn and stigmatize the fallen woman. While the guilty wretch who robs her of her virtue not only goes "unwhipped of justice," but is often even flattered, and caressed, she, the comparatively innocent victim, is doomed to eternal execrations. Is this right? Is it holding the balance of justice with an equal hand? Is it following the dictates of fidelity and truth? Indeed it is not. And yet we are sorry to say that females themselves are often, if not even commonly, guilty of this criminal partiality. Why it should be so it is difficult to conjecture. The fact, however, is indubitable. Dymond, in his excellent treatise on Moral Science, not only notices it, but administers a merited rebuke to those who are guilty of it. He says: "Many a female, who talks in the language of abhorrence of an offending sister, and averts her eye in contumely if she meets her in the street, is perfectly willing to be the friend and intimate of the equally offending man. That such women are themselves duped by the vulgar distinction is not to be doubted; but then we are not to imagine that she who practices this inconsistency abhors the *crime* so much as the *criminal*. Her abhorrence is directed not so much to the *violation* of the moral law, as to the *person* by whom it is violated. . . . To little respect has that woman a claim on the score of modesty, though her reputation be white as the driven snow, who smiles on the libertine while she spurns the victims of his lawless appetites."

The seducer should be excluded from the sweet charities and kindly attentions of the domestic circle. To live on terms of intercommunication with the vile, is practically to cover their sin and render them respectable. At least it is giving the world distinctly to understand that we do not consider licentiousness

as being a crime of sufficient magnitude to bar the perpetrators of it from our society and companionship. We seem to say they are, after all, respectable and well-deserving. Thus to treat them is, in fact, a premium paid to vice. It is a practical concession that it is right to stigmatize the sacredness of marriage; that it is right to erase the Seventh Commandment from the moral code; that it is right to merge the gracefulness of virgin purity, and the maternal dignity of wife and mother, in the polluted mass of general prostitution. Such is, by fair construction, the practical avowal we make, when we invite to our tables, and to communion with our families, the man we know can

"Smile, and smile, and be a villain still."

It is regarded, then, as the solemn and imperious duty of every virtuous family to exclude from its hospitalities the justly suspected rake. In a word, to take such a course on this subject as shall make the impure man imagine, every time he passes the threshold of their dwelling, that he hears a voice issuing from its hallowed enclosure, saying:

"Procul, O procul, este profani."

Another important thing that can be done, and that should be done, is, that we guard the youth of our land against the malign influences of a corrupt literature. It is deeply to be regretted that many of our classical books are wholly unfit for the study of those into whose hands they are thrust. And yet the student must read them. Nay, he must busy himself, for months and years, in translating what it were well the eye of youth might never see. Too many of these books not only minutely describe the workings of a polluted imagination, and the debasing pleasures of sensuality, but even palliate them by high example. They not only extenuate, but even recommend habits of vice by maxims which represent them either as the necessities of nature, or as the fruits of an inherent passion too impetuous to be controlled. Is it inquired whether we would banish these languages from our present system of public education? Our response is, by no means. But then we would not have a single page of them read in school or college till it has been purged and made fit for the eye even of the most chaste virgin. And if by such a process some volumes were reduced to half their present size, it is confidently believed that enough would still remain for all the purposes of instruction.

But our present business is rather with the popular literature of the day. There can be no doubt but that the temptations to improper reading are, just now, much greater and more ensnaring than at any

former period. As the varieties of fictitious works are increased, and access to them is the more easily obtained, allurements become correspondingly the more frequent and strong. And then "these messengers of Satan" are sent forth in such enticing forms as are admirably adapted to attract and beguile the young. No wonder, then, that so many fall a prey to novel-reading. Who, indeed, that knows anything of human nature, could do otherwise than look for a taint and blight, more fatal than mildew to the loveliest floweret of the vale, to follow in the train of those products of a polluted imagination which have been so industriously circulated among the youth of our land?

But we would not be misunderstood. We are by no means disposed to condemn everything that wears the garb of fiction. To do so would be to proscribe some of the most innocent and edifying things that have ever been written. What, for instance, is Bunyan's immortal allegory but a species of fiction? It is the *character*, and not the mere *genus* that we condemn. Even history, real palpable history, may be even worse than fiction. By its grossness of detail, and the inviting character which it may purposely give to vice, it may do more to pollute the imagination, to corrupt the heart, and to stain the life, than any production of the mere fancy. Even the histories of Hume and Gibbon (especially the Latin notes of the latter) contain much that is dangerous to the public faith and corrupting to the public morals.

The truth is, there are tales that ought never to be told, facts that should never be reported. The promiscuous circulation of them must have a malign influence. It can scarcely be otherwise, while human nature remains what it is. If known at all, they should be known only by those who are proof against their seductive tendencies, and whose professional duties may oblige them to know something in regard to them. The anatomy and physiology of the human system can be fully understood only by actual dissection; but it does not follow from hence that everybody should be admitted into the dissecting-room. Not knowing other facts, facts that do not fall under the immediate cognizance of the senses, the masses could not profit by the scene. It might corrupt but would not edify them. It might injuriously excite the imagination, but could do nothing toward expanding the mind and improving the heart. But an unchaste literature, especially when intended for the masses, is still more dangerous. Its power to corrupt and destroy can hardly be overestimated. It is probably doing more, at this very hour, to debauch the youth of our land, than all other agencies put together, Every one who writes for the public, whether a book or a paragraph,

should think of this. Alas! how few that wield the pen can say they have written "no line which, dying, they would wish to blot." How few can truthfully adopt the language of Johnson in his closing sentence of the Rambler: "We shall never envy the honor which wit and learning obtain in any other cause, if we can give ardor to virtue and confidence to truth." But, too frequently, other counsels prevail, other principles govern. While cupidity prompts the writer, the love of excitement tempts the reader; and thus the desolating tide of a vicious literature sweeps over the land.

Now against all these forms of temptation the minds of our youth should be sedulously guarded. In regard to vicious literature, unchaste symbols, indecent pictures, and the like, the motto of the household should be, "TOUCH NOT, HANDLE NOT." The eye, the ear, the understanding, the conscience, the sensibilities, must be not only guarded, but properly trained. To prevent an evil is always a wiser course than to solicit a dubious conflict to overcome it. True, some have been reclaimed from habits of impurity, and on this account we ought to attempt the reformation of those who have fallen, even though we should succeed only in one case in a thousand. But, as it is a thousand times easier to dissuade than to reclaim from a vicious course, *prevention* rather than cure claims our first and most zealous attention. If we cannot batter down the walls of a garrison, and slay the veteran troops that defend it, we may, nevertheless, prevent recruits and cut off supplies; and thus, by a process of undermining and starvation, compel those to capitulate whom we should seek in vain to conquer by direct attack. The impure are short-lived, and if all the children of our land are rightly instructed, a few years will suffice to give us the victory by only the common course of events.

In a word, the pure and the good must do whatever their judgment and their conscience tell them can be done and ought to be done to promote the proper observance of the SEVENTH COMMANDMENT.

ART. IX.—RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

The Protestant Churches.—The conflict of parties in THE ESTABLISHED CHURCH during the last three months has not presented any incidents of extraordinary importance. Some partial changes in the Cabinet are believed to have strengthened the influence of the High Church party, in whose behalf also Gladstone exerts himself strenuously and, as it seems, successfully. The party is well pleased with most of the appointments for the higher offices in the Church, and, at all events, prefers the present administration by far to that of Palmerston. Within the Church, however, the tide seems to have been stronger against the High Church party than ever before. The judgment given by the Archbishop of Canterbury on the appeal of the Rev. Alfred Poole has confirmed the course adopted by the Bishop of London in revoking Mr. Poole's license as curate of St. Barnabas. The control of an important association, in the Church, the Colonial Church Missionary Society, is now entirely in the hands of the Low Church party, for, as a High Church paper complains, at the last annual meeting, which was presided over by Lord Shaftesbury, "all the speakers, both lay and clerical, were of the most ultra-Protestant school." A fresh series of preachings has been commenced in Exeter Hall, and though as heretofore they are in defiance of the protest of the incumbent of the parish, yet the Bishops of Carlisle and Ripon are among the preachers announced. None of the English bishops gives greater offense to the High Church party than the Bishop of London, who has not declined to meet at a soiree, given by Sir Culling Eardley, with "Scottish Presbyterians, English Baptists, Independents, and Methodists, French and Swiss Calvinists, and German Lutherans," in order to consider with them in fraternal union a recent case of aggression on the Protestant Church at Arras, in France. The Bishop of Aberdeen has taken steps to prevent Rev. Patrick Cheyne, who, after being suspended from exercising the office of presbyter, (see *Methodist Quarterly Review*, April, p. 301) has ever since been performing the functions of deacon, from ministering in any way to the congrega-

tion. The Bishop of Oxford, who is unceasing in his efforts to conciliate opposing parties, has given great offense to the more advanced portion of his High Church friends by a declaration that he has "a jealous dread of every Romanizing tendency, and of everything else which in any measure savors of Romanism and is a departure from the spirit of the Reformed Protestant Church of England." On the other hand this declaration has called forth a remonstrance, signed by sixty incumbents in the diocese, which points out many instances of a Romanizing tendency, and demands that they may be abandoned, and that so all the causes of distrust may cease, and peace be restored. Like the Bishop of Oxford, other prominent High-Churchmen, as Mr. Beresford Hope, have deemed it necessary to waive all responsibility for certain usages and practices now in vogue among one portion of the party. Thus the prospects of the party look rather gloomy, which may explain, in part, the bitter language which most of the High Church organs, though they lay so great stress on the episcopal dignity, use of the bishops of the Low Church party. Thus the *Guardian* says of the Bishop of Aberdeen: "We hardly know whether to speak of him in the language of indignation, or of contempt, or of simple amazement." THE ANNIVERSARY MEETINGS of the large religious societies were in general very numerous attended, and several societies reported for the past year an income larger than in any other year. The total receipts of the BRITISH AND FOREIGN BIBLE SOCIETY have risen to £154,906; those of the CHURCH MISSIONARY SOCIETY amounted to £122,088. Also the receipts of the WESLEYAN MISSIONARY SOCIETY for 1858 are considerably in advance of the receipts of any previous year, exceeding £130,000. This income will enable the society to carry on with confidence the desired enlargement of the missions in China, India, and elsewhere. A Dublin writer asserts that the PROTESTANT CHURCHES IN IRELAND now contain fully one half of the whole population of the country, and that in consequence of this increase of Protestantism the character and habits of the Catholic population are rapidly changing for the better.

The Roman Catholic Church.—Great efforts are made by the Irish Catholics to obtain a charter for the CATHOLIC UNIVERSITY. A deputation, consisting of twenty-six Irish members of Parliament and other influential gentlemen, has waited on the Chancellor of the Exchequer in order to make a formal demand upon him and the government in support of an application which has been made before on two different occasions. Mr. D'Israeli promised them to bring the subject again under the consideration of the Cabinet. A motion made in the House of Commons by J. D. Fitzgerald so to change the form of oath, taken by the ROMAN CATHOLIC MEMBERS OF PARLIAMENT, as to place them on a level with the Protestant members, has been supported by Lord Russell and Lord Palmerston, and adopted by 122 votes against 113. The *London Weekly Register* publishes a letter from the Hon. Charles Langdale, one of the most active Catholic laymen of England, in which he complains that "in the united counties of Northumberland, Cumberland, Durham, and Westmoreland, it is only Protestants who have availed themselves of the PROVISIONS OF THE REFORMATORY ACTS, and that Catholics are quietly looking on while their poor children of this class are being sent to a Reformatory which Protestant charity has provided from their their own private resources, and intended for their own unfortunate children." The Protestant Reformatory, alluded to in this letter, contains about seventy boys, about one half of whom are of Catholic parents.

GERMANY, PRUSSIA, AUSTRIA.

The Protestant Churches.—THE MINISTRY OF PUBLIC WORSHIP IN PRUSSIA is still in the hands of Herr von Bethmann Hollweg, the president of the German Church Diets, which latter office he has, however, resigned, as incompatible with the functions of a state minister. He has until now succeeded in securing for his reformatory measures the votes of nearly all the Protestant members of the Prussian Parliament who do not belong to the Conservative (High Lutheran) party. The difficult divorce question has been temporarily regulated by a bill which acknowledges the validity of civil marriage, and which has been adopted in the Second Chamber against the united votes of the Conservatives and the Catholics. Other important measures for the development of the constitution of the

Church have been announced, in particular the introduction of the lay element into those boards of the Church in which hitherto it has not been represented. A large portion of the RATIONALISTIC PARTY, however, exerts itself for depriving the Church again of that degree of independence and self-government which in late years had been conferred upon her. Thus also in the Duchy of Saxe-Coburg-Gotha, which has ever since the beginning of the present century been under the control of the Rationalists, the Supreme Consistory has been entirely abolished, and the whole administration of the ecclesiastical affairs transferred to the state ministry. Also, in other German States, as Hesse-Darmstadt and Baden, no party appeals more frequently to the episcopal rights of the princes than the Rationalists. THE LUTHERAN PARTY in the Prussian Church is very desponding, and Professor Hengstenberg intimates, in the first number of the *Evangelical Church Gazette* for the present year, that the time may now soon come when all the Lutherans in the Established Church will consider it a duty to secede. He advises his friends not to divide their strength, but either to stay together or to go together. The Lutheran Church government of Mecklenburg (Schwerin) has taken great offense at the sympathy which the Evangelical Churches generally have shown to the deposed Professor Baumgarten. It has in particular complained of the declaration of the German Church Diet in this matter, and declined to accept henceforth a copy of its proceedings. In Hesse-Darmstadt about eighty of the prominent Lutherans have petitioned the grandduke to give to the Lutheran, the Reformed, and the Evangelical Confessions a separate organization, in accordance with Art. 75 of the constitution, which recognizes these three denominations as established by law. In the Duchy of Nassau the old Lutherans (seceders from the state Church) have not yet received the permission of meeting for divine service, although the duke has promised their last deputation that their grievances should be removed. In the Grandduchy of Baden the Lutheran seceders have now organized three parishes with about 900 members. In Bavaria the Ministry of Public Worship has induced the Supreme Consistory to suppress the liturgy which W. Löhe, the leader of a High Church party among the Lutherans had introduced in his parish. THE FREE CONGREGATIONS and

German Catholics (Deutschkatholiken) have enjoyed a greater liberty since the Ministry of Public Worship has been given to Bethman Hollweg, and their scattered members therefore collect again. Rupp, of Königsberg, has received permission to give to the children of his congregation religious instruction, and Uhlich, of Magdeburg, has reopened divine service before an audience of more than two thousand persons. In the kingdom of Saxony the government has ratified, though on very restraining conditions, the Church constitution of the German Catholics. THE METHODIST CHURCH has established a mission at Berlin, and their missionaries live with a number of the preachers of the State Church on brotherly terms. They think Methodism is just what they want, provided that the missionaries will not build up a separate Church, but do as the Wesleys did, labor in the Church. Their cause, as well as that of the Baptists, is also greatly benefited by the catholic spirit of the *New Evangelical Church Gazette*, which opens to them their columns. THE PROTESTANTS OF AUSTRIA do not yet display the same zeal as their brethren in many other German states. Still it cannot be denied that there is a constant and strong awakening of Protestant feelings. Thus the Protestants of Vienna have subscribed in four weeks one hundred thousand florins for the erection of a large school, and similar instances of liberality are reported from other places. The government still refuses some of the most just demands of the Protestants, as the petition of the two (Lutheran and Reformed) Consistories of Vienna, to change Art. 63 of the Civil Code so as to permit Catholic priests who have joined one of the Protestant churches to marry. On the other hand, however, there are also many facts which remind us that the relation of the Catholic governments to other Christian denominations materially differs from the prevailing views in the middle ages. Thus the emperor has repeatedly given considerable contributions for the erection of Protestant churches and schools, and the city council of Vienna has granted, without a single dissenting voice, fifty thousand florins for the erection of the new Protestant schools.

The Roman Catholic Church.—THE REFORMATION OF THE AUSTRIAN CONVENTS is carried through by the bishops in spite of all opposition, and the hard

yoke of the old monastic disciplines again imposed upon thousands of reluctant monks. The Benedictines have endeavored, by sending two of their members to the Pope, to avert the dreaded reform. They have, however, been compelled to submit in all the more important points. At Lambach, one of the richest monasteries, an abbot has been appointed with whom the old monks were so dissatisfied that all of them intended to leave the monastery. Several orders will hold this year, for the first time since the reign of Joseph II., a General Assembly, and on that occasion fulfill the principal demands of Rome. The Jesuits in Austria have to enlarge their colleges and theological schools in several places on account of the large number of pupils which they receive from various countries of Europe. They have recently purchased an old castle in the valley of Lavant in order to establish a new novitiate for one hundred novices.

SWITZERLAND.

The Protestant Churches.—In several cantons the RATIONALISTIC PARTY has made of late considerable progress. In a meeting of the Ascetic Society of Zurich, the oldest among the religious societies of the canton, in June, 1858, they attacked foreign missions in general, and in particular the way in which they were undertaken by the missionary societies. At the cantonal Synod of the same canton, held in November, 1858, Dean Loher, who read the annual report, drew a gloomy picture of the religious aspects of the country, and complained in particular that the negative theology of the Tübingen school was now even taught in the three higher classes of the gymnasium (college) of the capital. The correctness of the fact was readily admitted by the accused professor, who, however, supported by numerous friends, claimed for himself and every member of the national Church, the right to teach, without restraint, the doctrines which they found in the Bible. By the departure of Professor Schlettmann, the prominent representative of the evangelical party, the theological faculty of Zurich will be placed still more under the control of the Rationalistic party. The name of the professor of dogmatics, Alexander Schweizer, has appeared, since January, 1859, as assistant editor of the central organ of the Rationalistic party in Germany, the *Protestantische Kirchenzeitung* of Berlin. In Basel, the exclusion of Mr. Rumpf, the editor of a Rational-

istic paper, (*Das Freie Wort*) from the ranks of the clergy, has given rise to an animated debate in the Grand Council, a friend of Mr. Rumpf making the motion that the vows which clergymen have to take at their ordination be so changed as to secure to the Liberal (Rationalistic) party the undisturbed right of admission to the clerical ranks. The motion was defeated by 72 noes to 27 ayes. In order to effect a closer organization of the party throughout Switzerland, a meeting of liberal clergymen, from the cantons of Aargau, Zurich, Basel Country, and Bern, was called for March 7, at Olten, where also the establishment of a Rationalistic Church Gazette was to be taken into consideration. Two important motions concerning THE RELATION OF CHURCH AND STATE were discussed on December 2d by the Grand Council of *Vaud*. The one, made by Mr. Nicville, demanded the abolition of the decree of 1849 against the holding of private religious meetings; the second, made by Mr. Eytel, proposed an entire separation of Church and State. The latter was unanimously rejected, and even the former was not accepted, yet it was resolved to charge the State Council with drafting a decree repealing that of 1849, but at the same time obviating the abuses which the Swiss, like other Europeans still fear from full liberty of worship. A singular specimen of European state-churchism is mentioned from the half-canton of Basel Country, whose government has struck out, in a form of prayer prescribed by the supreme Church-board for a fast-day, such passages as "*O Lord the great and dreadful God,*" (Dan. ix, 4;) "*God our king,*" and others, as being at variance with the republican feelings of Basel Country. Similar sentiments have been professed by the Grand Councils of several other cantons.

The Roman Catholic Church.—THE INFLUENCE OF ROME during the last six months has not been increased. The hope of the Catholic party in the canton of Tessin to carry the election of the new Grand Council on February 12, has been disappointed. The government remains, as it has been for years, in the hands of the Liberal party. In the Grand Council of Bern a motion has been carried to make, on the Federal Council, the demand to see that the independence of the Swiss cantons and the honor of their representatives be guarded against the encroachments and the conduct of the

papal *Chargé d'Affaires*, who had called the president of the Bernese government a liar. A VICTORY OF THE CATHOLIC PARTY is reported from the canton of St. Gallen, in which the last elections have given to the Catholic party a majority of votes over the Liberals and Protestants united. A change of the constitution and a regulation of public instruction on a strictly denominational basis will be among the first consequences of this election. The number of cantons whose government is in the hands of the Catholic party, amounts now to six (Freyburg, Valais, Uri, Unterwalden, Schwyz, St. Gallen,) of which St. Gallen, with 150,924 inhabitants, is the most populous.

SCANDINAVIA.

The Protestant Churches.—THE NEW CONVENTICLE LAW IN SWEDEN, by which the absolute prohibition of religious meetings of Lutherans in any other place except the parish church is repealed, has commenced to operate most beneficially. It is expected that it will considerably promote the spreading of the revival, which for many months has been pervading the whole land, and has been participated in by members of every class of society. The rest of this intolerant legislation has not yet been abrogated, but the friends of religious liberty have stronger hopes than ever that the day of a radical change is approaching. The last quarterly report of the Scandinavian missions of the METHODIST EPISCOPAL CHURCH shows the Methodist missions to be in a very prosperous condition. In Copenhagen the first Methodist Episcopal society in Denmark was organized on January 11th. Several persons of high standing were attending the sermons, and the little hall continued to be so crowded that many, for want of room, had to return home without hearing the preaching. In Norway each of the four congregations at Frederickshald, Sarpsborg, Porsgrund, Enningdalen, reports an increase of membership. Frederickshald had 112, Sarpsborg 170, Porsgrund 30 members.

The Roman Catholic Church.—THE JUDGMENT AGAINST THE CATHOLIC PASTOR OF CHRISTIANIA, in Norway, for not having sent in, according to the requirement of the law, a complete list of the members of his congregation, has been confirmed by the Court of Appeals, though the amount of the fine has been diminished on his plea that, being a foreigner, he had misunderstood the law and acted in good

faith. The court has enjoined on him to comply with the provisions of the law in future.

FRANCE.

The Roman Catholic Church.—

THE RELATION BETWEEN THE CATHOLIC PARTY AND THE GOVERNMENT has not been of late as amicable as it used to be. The influential men in the party, the leading organs in the press, and the majority of the clergy, are opposed to a war of France with Austria, which is considered by them as one of the two strong pillars of Catholicism in Europe. They suspect, if not yet the Emperor, still some members of the Napoleonic family, of having again the intention, to strip the Pope of his temporal possessions. Even the pulpits have resounded with allusions to the un-Catholic views of the pamphlet, "*Napoleon III, et l'Italie*," though it was generally believed to represent the views of the Emperor himself. The language which the Emperor uses with regard to the Pope is still very respectful; the power of the Church has been apparently increased by the erection of a new archbishopric at Rennes; Catholic associations and institutions at home still enjoy, on the whole, as much liberty and patronage as in any other European country; but nevertheless the belief gains ground, even among the Catholic party, that the sympathies of the Emperor with their Church are not sincere, but like the other acts of his government, based on political considerations of expediency. In how great a degree PUBLIC INSTRUCTION AND EDUCATION is still under the control of the Church, may be seen from the fact that the Brothers of the Christian schools alone have more than 800 establishments, and educate more than 300,000 pupils. Nearly all the charitable institutions of the country are under the charge of the Sisters of Charity, or similar orders. With regard to collegiate education, there is still a lively competition between the State colleges and the colleges founded and exclusively controlled by the Church. In behalf of the latter a great zeal is displayed by Father Lacordaire, the celebrated Dominican, who endeavors especially to buy up old Dominican convents, which fell during the revolution into the hands of private citizens. Thus he has bought, in late years, the colleges of Sorreze, Oullins, and the Church of Flavigny, and more recently, the renowned convent of St. Maximin, at Apt, in which he is now establishing another literary institution of his order. THE CATHOLIC

PRESS has been strengthened by the establishment of a new daily, the *Ami de la Religion*, which, as a tri-weekly, has been long the organ of the "moderate Roman" party, and as such the chief opponent of the school of the *Univers*. Many Catholic celebrities have been engaged to write for the new daily, and a number of the bishops have recommended it, some however only on the condition that it cease its quarrels with the other Catholic papers. Time must show whether these two circumstances will be able to increase the number of subscribers, who, at the beginning of the present year, were said to amount only to 500. The number of the Catholic papers in Paris is constantly increasing, but not so fast as that of the secular press. In the press the ultramontane school of the *Univers* is far ahead of the other parties existing within the Catholic Church, the *Univers* itself having by far the largest circulation of all Catholic papers in France (about 9,000). Of the two other Catholic dailies of Paris, one, the *Union*, (with 5,000 subscribers,) favors the ultramontane views, the other, *Gazette de France*, (with 2,500 subscribers,) is Gallican.

The Protestant Churches.—

AN important decree concerning THE LEGAL RELATION OF THE PROTESTANT DENOMINATIONS TO THE GOVERNMENT was issued on March 19th. It confirms the general principle of the French legislation, that the state has no right to demand an account of the personal belief of individuals, and that no one shall be annoyed on account of his own belief, but that, on the contrary, any public manifestation of a religious belief requires a previous authorization on the part of the government. In order to give new guarantees, that the requests for opening new churches, chapels or oratories will be judged of with impartiality, the Ministers of the Interior and of Public Worship have proposed to the Emperor, and he has decided, that the authorization for the foundation of new churches, chapels, and oratories, of both the National and the Free Churches, shall be given by the State Council, as being that public board which is least suspected of being influenced by local passions. The prefects will have in future only the power to give or to refuse the requested authorization provisionally. Although this decree leaves the establishment of new Protestant Churches or places of worship entirely at the mercy

of the secular power, it is considered by the Protestant papers, and the advocates of religious liberty in France, as a progress in two respects; first, because from the State Council greater independence of judgment is expected than from the provincial officers, who are too often under the influence of the bishops; and, secondly, because this is the first official document of the present century which mentions the existence of the Free Churches. To what degree the fanaticism of provincial boards often endangers THE LIBERTY OF WORSHIP, has been recently again shown at Colmar, in Alsace, where, on Jan. 20, a Protestant citizen was fined fifty francs, for having sent to one of his neighbors an unstamped pamphlet on the worship of the Virgin Mary. The Court of Appeal, from which a reversion of this judgment was confidently expected, has confirmed the sentence, representing the mere fact of lending a book as a part of a system of proselytism and Protestant propaganda. The bishops by their pastoral letters, and the leaders of the Anti-Protestant Associations by their harangues, do their utmost to increase this spirit of intolerance. Thus the Archbishop of Lyons, in his pastoral letter of Feb. 12th, says that the Protestant ministers seek to buy souls, not in order to give to them any positive religion, but only in order to deprive them of the Catholic faith, and to make them victims of indifference, and of immorality. A Dominican Friar, Father Lecomte, preached in Lyons, at the establishment of a branch association of S. Francis de Sales, that formerly the laws of the state had been in favor of the Church, and that with their aid the Catholics had succeeded in extirpating heresy from their midst; but that nowadays the laws consecrated the *infernal principle of religious liberty and of liberty of conscience*. The new Society of S. Francis de Sales, is becoming the center for all the intolerant aspirations existing among the French Catholics. It held a general assembly on Jan. 29th, the day of its patron saint, when it was announced that the receipts amounted to 90,000 francs, though several provinces had not yet sent in their contributions; 50,000 books and 260,000 tracts have been circulated, and seventy archbishops and bishops of France have approved the objects of their association.

ITALY.

The Roman Catholic Church.—The dreams of Giaberti and other Italian

patriots in 1848, to make THE POPE PRESIDENT OF AN ITALIAN CONFEDERACY similar to that of Germany, have been revived by a pamphlet, recently published in France under the title "*Napoleon III, et l'Italie*," which is believed, by both friend and foe, to represent the views of the French Emperor, and therefore to foreshadow the policy which he will pursue with regard to the Italian war. None of the leading Catholic organs of Italy has received this plan favorably, because they fear that its execution would soon bring on the ascendancy of the Constitutional party, from whom the Protestants would obtain without difficulty the same rights which they have enjoyed ever since 1848 in Sardinia. For the same reasons, the ultra Catholic party in Italy is the only one which feels little sympathy with the national war against Austria, and which would even prefer the Austrian rule to that of the Constitutional party. Among the FOREIGN MISSIONARY SEMINARIES of Italy, the Seminary for young Negroes, in the City of Naples, attracts a growing attention. Established two years ago by Father Ludovico, a monk, who devotes himself entirely to the redeeming of young negroes from slavery, to their education and instruction, it had its first annual examination, towards the close of 1858, in the presence of the Archbishop, several ministers, and a number of other distinguished personages. The pupils, now over thirty in number, are educated for the priesthood. Among the most important news from the foreign missions of the Roman Catholic Church we count the reception into her communion of the king of Tigreh, in Abyssinia, and of a son of the king of Camboja, in Farther India. The number of NATIONAL COLLEGES at ROME has been recently increased by one for South America, whose foundation has been the more eagerly encouraged by the Papal Government, as no other Catholic country is more destitute of ecclesiastical seminaries. At the opening of the college, whose direction has been given to the Jesuits, eighteen candidates from South America were present, and thirteen others were soon expected.

The Protestant Churches.—In the larger cities of Sardinia THE PRINCIPLES OF RELIGIOUS TOLERATION are rooting themselves more and more firmly. The good example given in this respect in former years by Turin and Genoa, has recently been followed by Pinerolo, a town of 13,000 inhabitants. The town-

council which has to appoint the professors of the college, has appointed a Protestant, a member of the Waldensian Church, and this appointment has been confirmed by the Ministry. On THE PROGRESS OF PROTESTANTISM, the *Eco di Savonarola*, a Protestant Italian paper of London, remarks, that the Bible is continually circulating in Tuscany, Lombardy, Venice, Naples, and the States of the Pope, and the number of Protestants in every part of Italy is increasing. The editor of the paper is in possession of several interesting facts, but cannot publish them, as they would expose the young converts to persecution.

PORTUGAL.

The Roman Catholic Church.—THE CONCORDAT concluded, on Feb. 21, 1857, between the plenipotentiaries of the Papal See and the Crown of Portugal, has at length been ratified by the Portuguese Legislature, almost unanimously by the Chamber of Peers, but only by a majority of fifteen (66 votes against 51) in the Chamber of Deputies. This Concordat concerns only the present and former Portuguese possessions in India, and is not received by the Catholic press with the same joy as the Concordat with Austria and several other States, for it places again nearly the whole of British India under the jurisdiction of bishops appointed by the Portuguese government, whose influence, ever since the beginning of the present century, has proved so disastrous to the interests of the Roman Catholic Church in Asia. The concessions made by Portugal amount to very little, and, as far as the Chamber of Deputies is concerned, proceeded from no sympathy with Rome, as was clearly shown by a resolution, passed in March, with 88 votes against 7, by which the government is invited to watch over the liberal principles of the *Restauration* (1833) by firmly opposing the excesses and abuses of any religious reaction which might attempt to infringe upon them. A new bill concerning the Monastic Orders, which, since 1820, have decreased from 489 convents, with 10,722 members, to 124 female convents with 1228 nuns, gives offense to both parties; to the Catholic, because it suggests a further diminution of the convents; to the more advanced portion of the liberal, because it does not suppress the convents altogether, and confers on those retained the right and even the duty, to devote themselves to the instruction of girls.

SPAIN.

The Roman Catholic Church.—The draft of a NEW LAW ON THE PRESS provides that all writings on Christian doctrines or ethics, on the Catholic religion or the Holy Scripture, must be submitted to the previous censorship of the diocesan bishop, and that any writing on these subjects, which appears without the *imprimatur* of the bishop, will be seized as clandestine. It will be considered as an offense against religion to ridicule or attack the Roman Apostolic Church; to attack or to ridicule any of the rites, practices or objects of public worship; to spread doctrines contrary to the interpretation which the Church gives of the contents of the Holy Scripture; to offend the Roman Pontiff or the sacred character of the priests; or to demand that any other religious worship, beside that of the Catholic Church, be allowed in Spain. We learn from the *Univers* that most of the Spanish bishops have entered a protest against this law, not, however, as one might suppose, because it contains provisions too severe, but because it appears to them as not conferring enough rights on the bishops.

TURKEY.

Mohammedanism.—The hopes of the Christian missionaries have recently been cheered by the CONVERSION OF SEVERAL INFLUENTIAL MUSSULMANS, and the open declaration, in favor of Christianity, of others. Thus it is reported that the secretary and historian of the sultan has been deposed from his office for having come out in defense of Christianity, and that in one of the principal cities of Turkey the missionaries have frequent visits from Turkish students in a higher institution, and that among these there are six young men who come regularly for religious instruction. Great hopes are also raised by the progress of PUBLIC INSTRUCTION. A large number of schools, it is said, have been established in the principal cities of the provinces of Albania, Herzegovina, Bosnia, Servia, Bulgaria, Macedonia, and Rummelia, with branches in the villages and secondary towns, and steps have been taken to open similar schools in the principal towns of Asia Minor.

The Greek Church.—One of the Methodist missionaries reports that since the beginning of the Methodist missions ONE PROGRESSIVE STEP has been made by the Greek Church of Bulgaria in regard

to the observance of the Sabbath. For many years the Christian Sabbath, and Friday, the Mohammedan Sabbath, had been the two great market days, and often priests were seen returning from the bazaar on Sabbath morning carrying their purchases. After the missionaries had talked a great deal to the people about this desecration of the day, the Metropolitan issued an order in the church forbidding all buying or selling on the Lord's day. Any one that may be found working, buying, or selling on that day will be subjected to a heavy fine, and upon a repetition of the offense will be liable to imprisonment at the option of the Metropolitan. It is also added that the influence of the interdict upon the reading of the Bulgarian Scriptures is daily diminishing.

The Roman Catholic Church.—THE SOCIETY OF ST. DIONYSIUS AREOPAGITA, which was founded a few years ago in the island of Santorin, for the purpose of promoting a corporate union between the Roman Catholic and the Greek Churches, has transferred its center to Constantinople, and is now placed under the direction of Mr. Engen Boré, the superior of the Lazarists in Turkey. The members of the association promise to pay a contribution of one frank and a half a year, and to recite every day four ejaculatory prayers, two of which are addressed

to the Virgin Mary, one to St. Dionysius Areopagita, and one to the holy fathers of the Church. The society begins now to spread also in the Western countries of Europe, and will therefore become a new auxiliary of the missions of the Roman Catholic Church.

The Protestant Churches.—The first completed PROTESTANT CHURCH IN SYRIA was dedicated to the worship of God, November 7, 1858, at Alma, a village about three miles from the Mediterranean Sea. The building costs only three hundred dollars, and will seat two hundred persons. The missionaries of the American Board report from the ARMENIAN MISSION, among many other interesting items, that Messrs. Schneider and Coffing, at Aintab, are giving religious instruction to a class of eight, about half of whom will become pastors, while the others will be useful as colporteurs and teachers; and that in the seminary at Bebek, and in the Protestant community in Constantinople, so marked a religious influence has shown itself as rarely, if ever before, has been seen in Turkey. The consecration of the PROTESTANT CEMETERY OF CONSTANTINOPLE, the common property of the embassies of seven Protestant States, and, as such, a bond of union among the Protestants of all tongues, took place on February 18, and was participated in by American, English, German, and French clergymen.

ART. X.—SYNOPSIS OF THE QUARTERLIES.

I.—*American Quarterly Reviews.*

- I. THE PROTESTANT EPISCOPAL QUARTERLY REVIEW, AND CHURCH REGISTER, April, 1859.—1. Commentary on the Four Holy Gospels: 2. Church Statistics: 3. Gladstone's Homer and the Homeric Age: 4. Contemporaneous Literature.
- II. THE AMERICAN QUARTERLY CHURCH REVIEW, AND ECCLESIASTICAL REGISTER, April, 1859.—1. The New Priest in Conception Bay: 2. Theodore Parker and the Newest Theology: 3. President Hopkins's Discourse and the Church: 4. Church Schools and Colleges: 5. Randall's Life of Jefferson: 6. Sawyer's New Testament: 7. Sprague's Annals of the American Pulpit: 8. American Ecclesiastical History: Early Journals of General Conventions.
- III. THE NORTH AMERICAN REVIEW, April, 1859.—1. Despotism in India: 2. Sir Philip Sidney: 3. Ancient Architecture: 4. Prince Gallitzin: 5. Bushnell's Nature and the Supernatural: 6. Primary Law of Political Development in Civil History: 7. La Plata, the Argentine Confederation, and Paraguay: 8. Life of James Sullivan: 9. Palfrey's History of New England: 10. Switzerland: 11. Carlyle's Life of Frederick the Great.

- IV. THE EVANGELICAL REVIEW, April, 1859.—1. The Three Saxon Electors of the Era of the Reformation: 2. Testimony of Jesus as to his Mediatorial Character: 3. Educational Efforts of the Pennsylvania Synod: 4. Reminiscences of Lutheran Clergymen: 5. Schmid's Dogmatik of the Lutheran Church: 6. History of the Christian Church.
- V. THE THEOLOGICAL AND LITERARY JOURNAL, April, 1859.—1. Dr. Bushnell's Nature and the Supernatural: 2. Professor Osborn's Palestine Past and Present: 3. Notes on Scripture—Matthew xvii, 9-xx, 19: 4. Dr. Olshausen's Eschatology: 5. Regeneration. By Rev. E. C. Wines, D.D.: 6. Exposition of Acts iv and v: 7. Answers to Correspondents—The Delivery of the Kingdom, 1 Cor. xv, 24-28.
- VI. THE SOUTHERN PRESBYTERIAN REVIEW, April, 1859.—1. The Deaconship: 2. National Righteousness: 3. The Changes Proposed in our Book of Discipline: 4. Morphology and its Connection with Fine Art: 5. Testimony of Modern Science to the Unity of Mankind: 6. The Telluric Portion of "The Cosmos:" 7. Inaugural Discourse on Church History and Church Polity. By Rev. J. B. ADGER, D.D.: 8. The New Theological Professorship of Natural Science in Connection with Revealed Religion.
- VII. UNIVERSALIST QUARTERLY AND GENERAL REVIEW, April, 1859.—1. The Calvinistic Church: 2. Necessity *versus* Liberty: 3. The Order of Religious Ideas in History: 4. The Movement to Revive Calvinism: 5. The Relations of Positive Thought to Religion.
- VIII. THE PRESBYTERIAN QUARTERLY REVIEW, April, 1859.—1. Re-union of the Synods of New York and Philadelphia, (second article): 2. Motley's History of the Dutch Republic: 3. The Church Extension Cause: 4. Recent Works on Palestine: 5. Do we need a new Doctrinal Agitation in our Church?
- IX. BROWNSON'S QUARTERLY REVIEW, April, 1859.—1. The Church and the Revolution: 2. Politics at Home and Abroad: 3. The Mortara Case: 4. Religious Controversy: 5. Pere Felix on Progress.
- X. THE MERCERSBURG REVIEW, April, 1859.—1. Sketches of a Traveler from Greece, Constantinople, Asia Minor, Syria, and Palestine: 2. Natural and Supernatural: 3. The Religious Character of Washington: 4. A Discourse by Dr. Rauch—Every Man is the Lord's: 5. The Athanasian Creed: 6. The Palatinate—A Historico-Geographical Sketch, (second article): 7. Calvin's Order of Baptism: 8. Anglo-Latin Hymns.
- XI. QUARTERLY REVIEW OF THE METHODIST EPISCOPAL CHURCH, SOUTH.—1. Bishop M'Kendree: 2. The Pulpit: 3. The Messianic Idea of the Old Testament: 4. Baptismal Regeneration: 5. Moral Obligation: 6. Dodd's Mathematical Series: 7. History of Methodism.
- XII. THE NEW ENGLANDER, May, 1859.—1. Anticipations of Man in Nature: 2. Chicago Theological Seminary: 3. The Sepoy Mutiny: 4. Dr. Bushnell's Sermons for the New Life: 5. James G. Percival: 6. Meteorology of Palestine: 7. Unchastity: 8. Common Version and Biblical Revision.
- XIII. THE CONGREGATIONAL QUARTERLY, April, 1859.—1. Leonard Woods: 2. American Ecclesiastical Denominations: 3. Did the Pilgrims wrong the Indians? 4. The Numbering of the Churches and of their Members: 5. Henry Wolcott and his Children: 6. Congregationalism in Western New York: 7. A Lesson from the Past: 8. The Connection of Pastor and People: 9. Publications of the Congregational Union of England and Wales: 10. Professors and Students in the Theological Seminaries of our Denomination in the United States: 11. Meeting Houses, considered Historically and Suggestively.

II.—*Foreign Reviews.*

- I. THE JOURNAL OF SACRED LITERATURE, April, 1859.—1. Criticism of the New Testament; Uncials and Cursives: 2. Jewish Sacrifices, with particular reference to the Sacrifice of Christ: 3. The Annals of Esarhaddon: 4. The Mosaic Dispensation compared with the Christian: 5. Scriptural Account of the Cherubim: 6. On the Country and Religion of the Empress Helena: 7. Annotations on Certain Passages in the Epistle to the Romans: 8. The Inspiration of the Evangelists—the Human and Divine Witness: 9. Suggestions for a New Interpretation of St. Matthew ii, 23: 10. Analysis of the Emblems of St. John, Rev. ix.: 11. Correspondence: I AM that I AM. Exod. iii, 14; Description of the Codex Zacynthius (Ξ); Yav in Assyria.
- II. THE LONDON REVIEW, (Wesleyan,) April, 1859.—1. Statistics and Fatalism—Buckle's History of Civilization: 2. Agriculture by Steam: 3. Virgil and Tasso: 4. Life of Mrs. Schimmelpenninck: 5. Goethe's Ballads and Minor Poems: 6. Ullman on the Sinlessness of Jesus: 7. The Marine Aquarium: 8. Table Talk: 9. Zwingli and the Swiss Reformation: 10. The Late Baron Alderson: 11. The Serampore Mission—Carey, Marshman, and Ward.
- III. THE CHRISTIAN REMEMBRANCE, April, 1859.—1. Party Honesty in the Earlier Half of the Eighteenth Century: 2. Greek Hymnology: 3. Civilized America: 4. Mansel's Bampton Lectures: 5. Jerusalem: 6. Ecclesiastical Dilapidations: 7. English Reviewers and Scotch Respondents: 8. The Vatican Codex and Syriac Gospels.
- IV. THE NATIONAL REVIEW, April, 1859.—1. Sir E. B. Lytton, Novelist, Philosopher, and Poet: 2. Mommsen's History of Rome: 3. Social Innovators and Reformers: 4. The Present State of Photography: 5. Mill on Liberty: 6. Morley's Memoirs of Bartholomew Fair: 7. D'Aguesseau and French Jurisprudence: 8. Peasant Life in Russia: 9. The True Difficulties of the Italian Question: 10. Schleiermacher's Life and Times: 11. Present Aspects of Parliamentary Reform.
- V. THE BRITISH QUARTERLY REVIEW, April, 1859.—1. Cheap Literature: 2. Alison's History of Europe: 3. Physical Training: 4. Ellis's Madagascar: 5. Baron Bunsen's Bible: 6. The Punjab and its Administration: 7. Memoirs of Bartholomew Fair: 8. Japan: 9. Lady Morgan's Diary: 10. The Reform Question.
- VI. THE WESTMINSTER REVIEW, April, 1859.—1. Yorkshire: 2. The Morals of Trade: 3. Weimar and its Celebrities: 4. The Drama in Paris: 5. The Italian Question: 6. Adam Bede: 7. De Lamennais: his Life and Writings: 8. England's Political Position in Europe: 9. Contemporary Literature.
- VII. THE NORTH BRITISH REVIEW, May, 1859.—1. Milton and his Times—Masson: 2. Birds: 3. Modern Literary Life—Douglas Jerrold: 4. The British Book and Newspaper Press: 5. Poetry—"Legends and Lyrics"—"The Wanderer": 6. Henry, Lord Brougham: 7. Indian Colonization: 8. History and Development of Socinianism: 9. Select Memoirs of Port-Royal: 10. Sir William Hamilton's Lectures.
- VIII. THE EDINBURGH REVIEW, April, 1859.—1. Female Industry: 2. Barth's Discoveries in Africa: 3. Dr. Trench on English Dictionaries: 4. Life and Correspondence of Lord Cornwallis: 5. The West Indies as they were and are: 6. Montenegro: 7. Sir F. Palgrave's Normandy and England: 8. Rifled Guns and Modern Tactics: 9. Major Hodson's Life: 10. Austria, France, and Italy.
- IX. THE QUARTERLY REVIEW, April, 1859.—1. Carlyle's Frederick the Great: 2. The Minstrelsy of Scotland: 3. National Gallery: 4. Baron Bunsen and the Chronology of the Bible: 5. Devonshire: 6. George III. and Charles James Fox: 7. Lord Brougham and Law Reform: 8. Foreign Affairs—War in Italy.

X. REVUE DE DEUX MONDES. Ninteenth Volume. Paris. February 1, 1859.—1. She and He, (Elle et Lui,) second part. By M. George Sand: 2. The Last Days of the Empire of the Moguls, last part. By M. Theodore Ravie: 3. Geneva, and Genevese Society under a Radical Government. By M. I. Cherbulieu: 4. The Americans on the Pacific Coast—ii. San Francisco and Californian Society. By M. Ed. du Haillay: 5. The Restorations of Forests, and the Management of Rivers in France. By M. I. Clavé: 6. M. de Chateaubriand as a Publicist and a Political Man, (a review of M. Villemain.) By M. Amidée Lefèvre—Pontalis: 7. The Italian Question—The Problem of the Destiny of Italy—Austria and Piedmont in the Peninsula. By M. Charles de Mazade: 8. The Testament of a Prophet, (M. Prosper Enfantin.) By M. Emile Montigat: 9. Political and Literary Chronicle of the Fortnight.

February 15, 1859.—1. The Use of Steam Navigation in the Wars of the Continent. By M. V. de Mars: 2. She and He, (Elle et Lui,) third part. By M. George Sand: 3. Alcide D'Aubigny—his Voyages and Travels. By M. Albert Gaudry: 4. The Monarchy under Louis XV—The Ministry of the Duke de Choiseul, and the Fall of the Parliaments—last part. By M. L. de Carné: 5. Navigation and Agriculture in France—The Importance of Agricultural Products in freighting a Mercantile Marine. By M. F. Vidalin: 6. Modern Travelers; Madame Ida Pfeiffer in Malacca. By M. Charles Lavollée: 7. The Americans on the Coast of the Pacific—The Gold Mines and the Emigration, (last part.) By M. Ed. du Haillay: 8. Mutual Credit—Credit Unions in Belgium and Germany. By M. Bailleux de Masizy: 9. Poetry: 10. Chronicle of the Fortnight.

March 1, 1859.—1. She and He, (last part.) By M. George Sand: 2. A Satirical Humorist of the English Theatre, (Douglas Jerrold.) By M. E. D. Hargues: 3. The Representative Monarchy in Italy. By M. Albert Blanc: 4. England and English Life—Eccentric Forms of Industry—The Musicians of the Streets of London—The Foreign Showmen—The Strolling Players. By M. Alphonse Esquiro: 5. The Sugar Cane and the New Sugar Colonies. By M. Pagen, of the Institute: 6. Historical Scenes—The Termination of the League at Paris, (first part.) By M. Victor Cousin, Member of the Academy: 7. The Theater of Our Time, and the Comedies of M. Banière. By M. Emile Montegat: 8. Chronicle of the Fortnight—Political and Literary Record: 9. Essays and Notices—The Inedited Correspondence of Lavater. By the Prince Galitzin.

March 15, 1859.—1. Historical Scenes—The Termination of the League at Paris, (last part.) By M. Victor Cousin, of the French Academy: 2. La Loca Cuerda—A Tale of the Coast of Chili. By M. Theodore Pavie: 3. The Europeans in Oceanica—Our Antipodes, Tasmania, and New Zealand. By M. Alfred Jacobs: 4. Le Chevalier de Chasot, a Friend of Frederic II. By M. Henry Blaze de Bary: 5. German Literature of the Present Day. By M. Saint—René Taillandier: 6. The Nationality of Roumania, as expressed in its Popular Songs. By the Countess Dora D'Istria: 7. The Life of an Italian Emigrant—Giacinto de Collegno. By M. Charles de Mazade: 8. Electoral Reforms in England. By M. Villemain, of the French Academy: 9. Chronicle of the Fortnight: 10. Musical Review.

XI.—THEOLOGISCHE STUDIEN UND KRITIKEN.—Herausgegeben von Dr. C. Ullmann und Dr. F. W. C. Umbreit. Jahrgang, 1859, Zweites Heft. Gotha, bei Friedrich Andreas Perthes. THEOLOGICAL STUDIES AND CRITIQUE.—*Treatises*.—1. On the Ideas: a Visible and Invisible Church, by Ritschel. 2. On the Special Manifestations of God, as contained and described in the Holy Scriptures, by Graf. *Thoughts and Observations*.—1. Schneckenburger on the Date and First Readers of the Epistle to the Hebrews, by Holtzmann. 2. On the Theandric Character of the Holy Scriptures, by Riehm. *Reviews*.—1. Schenkel's Christian Doctrine, Discussed from the Standpoint of Conscience, by Steitz. 2. Riggenbach's Lectures on the Life of Christ, by Gess. 3. Schœpf's Aurora—a Personal Notice. 4. Colani's Sermons preached at Strasbourg, by Kienlen. 5. Manifestations of God recorded in the Old Testament, by Schultze.

THE article on the Church is chiefly an examination of the views of the principal Reformers. Zwingli and Huss differed in some respects, but both agreed

that the Church is the entire body of the predestinated. Luther held that the true Church was not confined to one sect merely; neither did he or Melancthon suppose it free from all error or sin, similar to the Republic of Plato. They stood in different relations to the Reformation, Luther as the apologist and polemic of Protestantism; Melancthon as its dogmatist. The writer thinks the true evangelical conception of the Church, is a proper distinction between, and mutual dependence of, its doctrinal, ethical, and political relations.

Analytical and instructive is the treatise on the special manifestations of God. After a brief introduction the subject is divided and systematically discussed. First, *Conception of the Revelation*. (1.) Fundamental aspects on which the Scripture theory of a revelation rests. The idea of a divine manifestation depends upon two Scriptural truths: (a) That God is a living God; (b) That men are of divine origin. (2.) Object of all divine manifestations. This is the salvation of man. (3.) Means of manifestation; (a) general and special revelation of God; (b) literal and figurative, mediate and immediate, natural and supernatural revelation. Second: *Peculiar Nature of the Act of Revelation and its Relation to the Activity of the Human Mind*. The history and doctrines of the Bible lead to this result: Man has received special revelations of God only in the condition of religious or prophetic ecstasy. (1.) Religious or prophetic ecstasy: Its name and idea. (2.) Origin and limitation of prophetic ecstasy. (3.) Occurrences in the prophetic ecstasy and its results. The author concludes; in the prophetic ecstasy extraordinary impressions are produced on the human spirit, partially to reveal to it something altogether new and beyond the pale of human experience, partially to strengthen and consecrate the natural strength of the mind.

The Review of Dr. Schenkel's new work gives a fair idea of what the work really is. Christian doctrine, he maintains, implies three facts: (a) necessity for salvation, (b) communication of salvation, (c) participation of salvation. These three points he discusses at length. The work is yet unfinished, this being a review of only the first part. A book from the pen of Dr. Schenkel cannot be received otherwise than with pleasure. One of the leading theologians of Germany, he is at the same time an earnest advocate for evangelical religion. May his counsels be long heard on the bank of the Neckar. *Colani's Sermons* contain some striking passages. He thus shows the relation between natural and revealed religion: Between the so-called natural religion and the religion of Christ there is no antagonism; but it is the same difference that you see between the shades which come through the windows and move over the ceiling of a half-darkened room and those gladdening colors with which the summer sun adorns our landscape. The reviewer commends the work for its eminently practical character. In the concluding article the ground is taken that, in spite of many contrary theories, the "Angel of Jehovah," so often mentioned as appearing in Old Testament history, was none other than the Logos—the Son of God—the Christ of the New Testament.

The present number of the *Studien und Kritiken* is less rich in exegetical and doctrinal matter than usual; but it more than compensates for this by its excellent reviews of important works. We deem it the best that has appeared

for many months. Its articles translated would do honor to our American theological magazines. The day is passing by when our good men shake their heads at every religious work that comes to us from Germany; for the time is coming, nay, it has come, when the *straitest sects* of the American Church will lose nothing by a careful study of the opinions of the great living theologians of Heidelberg, Halle, and Berlin.

ART. XI.—QUARTERLY BOOK-TABLE.

It is of greatest concernment in the Church and Commonwealth to have a vigilant eye how books demean themselves as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are.—MILTON.

I.—*Religion, Theology, and Biblical Literature.*

(1.) "*Eschatology; or, the Scripture Doctrine of the Coming of the Lord, the Judgment, and the Resurrection.* By SAMUEL LEE." (12mo., pp. 267. Boston: J. E. Tilton & Co.) The volume before us will perhaps excite some attention in the religious world. It proposes a new theory concerning the great last events in the destiny of our race—the resurrection and the judgment. Its views do not immediately affect the subjects of the conditions of salvation, or the reality of retribution; but simply reconstruct the nature and the order of the final events. The work is characterized by candor, skillful logic, and plentiful if not sound scholarship. His object is fundamentally to solve the difficulty arising from that numerous class of Scripture texts which seem to indicate that the final judgment was to take place in the apostles' own day. He is scandalized at the fact, that not only skeptical writers, but even orthodox commentators, have, upon this subject, imputed *error* to the apostles and to the primitive Christian Church. His theory is as follows:

He distinguishes the "coming of the Son of Man" from the "coming of the Lord." The former event, the textual basis of which is found in Dan. vii, 13, 14, and the superstructure in Matthew xxv, 31-46, is realized in the establishment of the Christian dispensation during the period between the resurrection of Christ and the destruction of Jerusalem. To that great establishment the entire class of texts, some twelve in number, of the Gospels, alluding to the *coming of the Son of Man*, are assigned. On the other hand the *coming of the Lord*, the fundamental text describing which is John xiii, 31-33, designates his coming to the judgment of every man at his death. Christ is now sitting in perpetual judgment; and every man as he leaves the world receives his sentence, and without any intermediate state, goes to his final reward of heaven or hell. Of the resurrection he gives about the Swedenborgian view. It occurs immediately at death, and consists in the soul's taking on its eternal nature. Thus resurrection and judgment, like death, run *parallel* to the line of human history, instead of *intersecting* and *terminating* it.

Objections both logical and exegetical occur to our mind on almost every

page. His mode of solving the fundamental difficulty appears to us, not only too expensive for its results, but contradictory to plain fact, and neglectful of the solution furnished by the apostles themselves. 1. It is plain, from their own account, that not only the apostles, but our Lord himself professedly knew not *the day nor the hour* of his second advent. Mark xiii, 32. *The times and the seasons the Father has reserved in his own power.* Acts i, 7. If then the apostles expressly intimate, as they do, that upon this subject no revelation is made to them, their ignorance or their error upon the subject could be no impeachment of their inspiration or authority upon any other point. 2. With regard to those passages which speak of the judgment as an impending event, it seems to us that an apostle's own solution renders perfectly unnecessary this elaborate solution by our author. Now St. Peter, in the third chapter of his second epistle, expressly states our author's difficulty and furnishes the inspired solution. Scoffers, he says, should come in the last days and raise this very problem, that his *coming* does not according to verbal promise *immediately occur*. "But," says St. Peter, in reply to this very difficulty, "beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness . . . But the day of the Lord will come, as a thief in the night, in which the heavens shall pass away with a great noise," etc. Here it is plain that Peter recognizes the difficulty arising from the terms of immediacy with which the judgment day is predicted, and furnishes the rule of interpretation. It is the language of the eternal God, and must be interpreted by the measure of his eternity. Language that implied the delay of a few days may thus designate a period of thousands of years. It is the mysterious language of the Father, who reserves the times and seasons in his own power, revealing them neither to his angels nor even to the humanity of his Son. And one of the purposes of this reservation is to allow his Church to live in uncertain expectation, at one time, of his impending approach, and, at another, of its position in a distant point of the prophetic future.

Again, in John xxi, 22, (a passage which our author omits to notice,) Jesus says of the Apostle John: "If I will that he tarry *till I come*, what is that to thee?" From that expression, St. John tells us, a rumor was current among *the brethren* that he should not die. Now what "*coming*" was it here specified? We answer, it could not be the establishment of Christianity; for living until this coming specified implied perpetual exemption from death. Nor could it be Christ's coming to each man at death; for it implied that St. John, who should meet it, would not die. But it must be a *second coming* which introduced the eternal state; so that he who lived unto it would never die. But all these points upset our author's theory. It is also curious to remark, that St. John is inspiredly noncommittal as to the meaning of the Saviour's words. He repeats them *verbatim*, but declines all attempt at interpretation. This is a unique proof, that an inspired apostle was *professedly* ignorant as to the approach of his second advent in his day. And this again renders our author's theory superfluous. Finally, the current saying among the brethren that that apostle should not die, because he should tarry till

Christ came, clearly implied in his case a supernatural perpetuity of life. Hence the apostles could not very definitely have expected Christ's coming during their own life. They did not themselves expect to live until that event. It required a supernatural protraction of life to reach that event.

(2.) "*Bunsen's Bibelwerk*. Vollständiges Bibelwerk für die Gemeinde. In drei abtheilungen. Von CHRISTIAN CARL JOSIAS BUNSEN." (Leipzig: F. A. Brockhaus; New-York: B. Westermann & Co. 1858.) Behold, it lies before us! the very book which so many a Biblical student has been for months eager to read. And yet it is not the whole work; but just a half-volume, only the sixteenth-part of the author's long-standing pledge. But even this much tells which way the wind blows; and now we can augur the drift of what every subsequent chapter will be, should the veteran author live to drink the sparkling Rhenish, as he complacently writes "*Finis*" to his *Bibelwerk*. This *avant courier* has, indeed, excited no little surprise at home; and that is much to say, when we remember that works on the Bible are as common in Germany as Sylvanus Cobb's heartless ravings are in Gotham, on the day when the Ledger office disgorges its new edition to the outstretched hands of a hundred wrangling, ragged news-boys.

But about the contents of the *Erster Halbband*. More than half of it is taken up in Prefaces; nearly the whole of the other half is called Biblical Year-books, and gives a table of comparative dates for the history of the Jews, Persians, and Egyptians. It closes with a new translation of the first few chapters of Genesis, accompanied by expository notes; which last, we presume, are given that the world may have a specimen of what is in store for their future enlightenment. In the Prefaces the author has taken occasion to express his mind freely on many things but remotely connected with his task. He had some views he evidently wished to tell somewhere—a side-thrust at Hengstenberg, for example; and this he does in the various divisions, subdivisions, and supplements, into which the Prefaces are so minutely divided. But they abound in evidences of masterly scholarship, and are written in fresh, earnest, and vigorous style; yet the chevalier's blood seems always hot, as if from a tournament or tilting-match. Luther's translation has many grievous faults; this is the alleged cause of the *Bibelwerk*. The different versions since his day are scanned; but Bunsen attaches less importance to them than to the one of the great Reformer. The remarks on the true value of the old translations, manifest a fund of classical and Scriptural knowledge that is only to be found in Bunsen.

A most interesting chapter is that which furnishes a plan of the work and a history of the undertaking. The *Bibelwerk* is to extend to eight volumes, and to be completed in four years. It is to be divided into three Parts: 1. Bible Text, in four volumes; 2. Bible Documents, in three volumes; 3. The Bible History, in one volume. A glance at the author's early education takes us back to the first of the century, when young Bunsen read Genesis in Hebrew in 1805, and the Gospels in Greek in 1807. Nearly ever since then it has been his constant intention, ay, and labor too, to write a work on the whole Bible. Taking all his other books together, they are great enough to have been the life-labor of a dozen men; but we now find that they

have only been accessories to this work, which has been incubating for more than two-score years in Bunsen's brain. For this purpose he has become a Mezzofanti in linguistic lore, and a Crichton in versatility of acquirements. For this he has traveled and studied, not only in his own country, but has resided in Holland, England, and Rome. For this he has tried to draw from Egyptian history the dark veil which, for ages, has hidden the truth from the world. For this he has been a close student of patristic times—an irksome field for most men—and has been no idle observer of the tendencies of religion and politics in our day.

The exposition of the creation history at the close of the half-volume is cold and meager; and though the writer has issued a tirade against the followers of Semler in the Prefaces, yet here we find the very quintessence of Rationalism. And the British Quarterly assures us that such is the case in the second *Halbband*, which we have not yet seen. It speaks substantially thus: "On Exod. iv, 1-10, silence is observed; a hint is dropped in regard to Moses, that the circumstances took place on the 'field of inward vision;' Numb. vii, 8, 9, where Moses heard the voice of one speaking unto him from off the mercy-seat, is passed over *sicco pede*. . . . The same is the case in regard to Miriam's visitation with leprosy, and the earthquake which swallowed up Korah and his company. . . . Thus Bunsen explains the passage of the Red Sea: 'Since the retreat of the sea toward the southwest is conceived of as a sundering, it is further said, in accordance with this figure, that the waters were to the right and to the left. The connection shows how this manifestly figurative representation, which is plainly taken from the popular talk, is to be understood. In reality the water was to their right hand only, and on the left hand, that is, where the passage took place there was nothing but the dry, sandy bottom of the sea, almost six miles broad.' . . . The pillar of cloud is only the smoke of the Israelitish army. . . . Of the tree with which Moses healed the bitter waters of Marah, says Bunsen, 'several species of wood are endued with like virtue.' All the patriarchs prior to Abraham, or at least his father Terah, are resolved into geographical, philosophical, or chronological myths, and are indulged with nothing but an ideal personality. Of course, the events with which their names are connected share the same fate. Even Adam and Eve are generalized into man and woman respectively, and lose all individual existence; as does also Noah, the second great head of the human family.

The Bible may be more critically rendered than Luther has done it; and Bunsen's work will be expected with interest by Biblical students; but we have not the slightest idea that he will bring out more of the soul that is in it than De Wette has. If such be the case, however it be with scholars, heaven save the people from such a Bible! Luther's translation has its faults, so has King James's edition; but it is the Bible which the German masses love, and is eminently adapted to the popular heart. In addition to Bunsen's long-known doubts on inspiration, we do not like his assistants, whose names he gives to us in the Prefaces, and whom he recommends so highly. Drs. Haug and Kamphausen are not the men to labor on an *inspired* book. They would make good classical critics; but before the *Bibelwerk* is completed, the

world will find out their lack of adaptation to Biblical exegesis. But we do not attach the importance to Bunsen's work that some do. A book from every sympathizer with Rationalism in Germany, will not be able to stay the tide of evangelical truth that, for the last few years, has been watering the home of the Reformation.

H.

(3.) "*Sermons Preached and Revised*, by the Rev. C. H. SPURGEON, Fifth Series." (12mo. pp. 454. New York: Sheldon & Co.; Boston: Gould & Lincoln; Chicago: S. C. Griggs & Co. 1859.) Spurgeon is read in at least five different languages. More than one hundred and fifty thousand volumes of his sermons have been sold in America alone. The present volume contains twenty-seven sermons, with the excellences and defects which have characterized the four series previously issued. No one hearing or reading his hearty invitations and appeals would suppose him tinctured with the peculiar notions which assume the inappropriate name of the "Doctrines of Grace." He distinctly declares his belief "that there is nothing above, beneath, around, which is not according to the determination of [God's] own counsel and will; and while we are not fatalists, we do most truly and sternly hold the doctrine that God hath decreed all things whatsoever that come to pass, and that he overruleth all things for his own glory." Then, "whatever is is right;" and the repudiation of fatalism is pure nonsense. Sin is no longer sin, or God is the author, ordainer, and irresistible promoter of wickedness. Rum-selling, murder, and slavery are decreed by God, and tend to his glory. Opposition to them is fighting against God. If he ordains such opposition, his government is one of confusion, and he is at war with himself. Souls are damned, whatever they may do, simply because God decreed that they should sin and be damned. But then, Mr. Spurgeon says, "many persons have such shallow minds that they cannot perceive how God's determination and our own free action can go together." We confess that we fall under this condemnation. Nor does he, in this volume at least, attempt our impossible enlightenment.

The doctrine of Absolute Perseverance is presented with equal explicitness. "Sonship," he says, "is a thing which all the infirmities of our flesh, and all the sins into which we are hurried by temptation, can never violate or weaken." Then, David in his infamy was as truly and fully a child of God as when tuning his harp to its loftiest strains; and Judas, when about to hang himself, might have applied to himself the rhapsody addressed to the heir of heaven: "Thou canst sing of electing love; thou dost believe that a covenant was made with Christ in thy behalf, and that thy salvation was made secure in that moment when the hands of the Eternal Son grasped the stylus and signed his name as the representative of all the elect." And as one "may be infallibly sure that he is a child of God," into whatever depths of sin he may plunge, he cannot "weaken" his sonship, or peril his salvation. That Mr. Spurgeon is not a rank Antinomian is not the fault of his Calvinism. We are sorry that in this age such sayings are uttered as truth; but we nevertheless much prefer to see error stand forth in all its boldness of monstrosity than clad in beautiful robes, and disguised as to its real character. And while many of our Calvinistic friends are becoming fond of representing this doctrine of Perseverance to be the main ground of difference between them and us, we

commend to them the candor of Mr S., who bases that tenet upon the dogma of unconditional election.

This volume betrays sad ignorance of Arminianism. Hence, the following: "To give a man a new heart and a new spirit is God's work, and the work of God alone. Arminianism falls to the ground when we come to this point." "If that hymn (commencing, 'Come thou Fount,' etc.) be true, Arminianism must be false." He who stands in the pulpit should know of what he speaks. To him it is a "lax theology." If *laxity* consists in a splendid exemption from the cast-iron fatalities of Calvinistic partiality, and the eternally fixed decrees which make the infinite God a trifler with human souls, and give him a character dark with untruth in declaring that Christ "died for all," and with insincerity and deception in his offers of salvation to every man, Spurgeon is right.

The Methodists are very unnecessarily subjected to an ungracious sneer. "Our Wesleyan brethren," he says, "have a notion that they are going to be perfect here on earth. I should be very glad to see any of them when they are perfect," and he would pay high wages for one as a servant. What follows is an evidently intentional caricature of the Wesleyan doctrine of perfection, and of the pure clap-trap order of pulpit performance. The plea of ignorance will not avail here, for he shows his correct understanding of it, in expressing his belief that the day will come when God "shall not merely subdue our lusts, but when he shall cast the demons out," though it "shall not come until we enter into the joy of the Lord." He says to the Christian, "Thou art not yet free from sin, nor wilt thou be until thou hast washed thy garments in death's black stream, and then shalt thou be holy." This is too much like the *sub gurgite vasto* of Pagan Virgil to pass for good Christianity, and it incites in us a strong desire that our author may become acquainted with an essay by that staunch Arminian, John Fletcher, on "The Twin Doctrines of Christian Imperfection and a Death Purgatory." w.

(4.) "*The Immortality of the Soul and the Final Condition of the Wicked* carefully considered. By ROBERT W. LANDIS." (12mo., pp. 518. New York: Carlton & Porter, 200 Mulberry-street. 1859.) *Annihilationism annihilated* would have been, in the good old days of word-play and quaint title, the cognomen of this book. And that such has been, if not the *title*, certainly the *aim* of Mr. Landis, the whole character of the volume shows. His purpose has been, beyond all question, to make of it a thorough work. Fearing no foe, he has marshalled an array of opponents, selected as champions by our annihilation friends themselves, and compelled them to meet him face to face, without quarter, in the contest of destructive argument. He has taken full room and ample time. He has brought to the combat all the resources of theology, Biblical criticism, metaphysics, logic, with a spice of sarcasm and sternness. He has shunned no point of difficulty. His evident design has been to furnish a standard and exhaustive work, which, if it does not render all others unnecessary, will, nevertheless, stand as a permanent *resort* for the earnest inquirer, and a magazine of weapons whence the champions of orthodoxy may draw their equipment for their work.

Mr. Landis' work is divided into three general parts. In the First Part

he considers the argument for the immortality of the soul from reason and ancient testimony. In this part the various theories are discussed, and the arguments from the nature of the soul and the instincts of the race, are fully stated. In Part Second is stated the argument from Scripture, and from the views entertained by the ancient Jews and by the Primitive Christians. In this part is given a very thorough exegesis of all the Scripture passages upon the subject, both of the Old and the New Testament. In Part Third the subjects of Death and Penalty are considered. Death as a Scripture term, and as a natural event, is fully analyzed. Punishment, its nature and object, both temporal and eternal, is discussed. The results are brought to bear directly upon Restorationism, Universalism, and Annihilationism. The work concludes with a full and strong series of positive arguments in support of the doctrine of the eternal conscious punishment of the finally impenitent. The work will, we doubt not, perform an effectual part in the controversy of the present day, and make a deep and solemn impression upon the public mind.

(.5) "*The Greek Testament*. With a critically revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, B.D., Minister of Quebec Chapel, London, and late Fellow of Trinity College, Cambridge. In four vols. Vol. i containing the Four Gospels." (8vo. pp. 835. New York: Harper & Brothers, 1859.) The Christian scholars of our country will welcome, with a hearty plaudit for the Harpers, the reception of this noble publication. So constant is the reference of English critics to the commentary of Alford, and so decided the verdict by which they put him at the head of his class, that a strong wish has arisen among our American Biblical students for its possession, which was precluded by the formidable obstacle of the importation price. The first volume is upon our critical table—a pleasure to the eyesight. Its exterior execution is handsome, and quite as near splendid as economy, low price, and utilitarian purposes will permit. The Greek type is well defined, well shaped, and of a deep nigritude. A happy use of marked catch-words facilitates reference. An unblemished accuracy, so far as we have examined, is absolutely preserved. The artistic and external part of the work presents nothing for the exceptions of criticism.

The page is divisible into three parts: Text, Digest of various readings, and Commentary; nearly equal in extent, but Commentary, on the whole, is decidedly predominant. The Prolegomena on the Four Gospels, at the commencement of the volume, are concise, yet complete, mainly presenting *results* sustained by the briefest and most terse statement of the strongest point of argument. His doctrines of inspiration are not of the straitest kind, nor yet latitudinarian. Of a similar medium character are his views of Gospel discrepancies and the possibility of perfect verbal harmony. His commentary is eminently critical, unshrinking, well defined, yet moderate in views; reverent in spirit, and believing in its standpoint. The scholar or minister, therefore, that asks for the standard commentary of the day, embodying the original text, for constant use and reference, may here find his answer.

(6.) "*A Grammar of the New Testament Diction*, intended as an Introduction to the Critical Study of the Greek New Testament. By Dr. GEORGE BENEDICT WINER, translated from the sixth, enlarged and improved edition of the original, by EDWARD MASSON, M.A., formerly Professor in the University of Athens. Vol. 1." (8vo. pp. 372. Philadelphia: Smith, English & Co., No. 40 North Sixth-street; New York: R. Carter & Brothers; Boston: Gould & Lincoln. 1859.) The present translation is from the sixth German edition, in which, as Winer informs us, the work has undergone the latest improvements it will ever receive from his hand. Although the revision was completed, as the author with much pathos mentions, under the influence of a nervous affection of the eyes threatening him with total blindness, yet the task was performed, by the aid of kind friends, with a thoroughness satisfactory to his own energetic mind.

It is unnecessary for us to pass any commendations upon a work which stands in the estimate of scholars, both in Europe and America, not only a standard, but absolutely alone in its field. The work presupposes in the student a mastery of classic Greek grammar, and deals with New Testament grammar in its peculiarities. It was commenced by the author while a tutor at the university, upon principles then in a great degree novel. The work proposes by a grammatical investigation of New Testament diction to check the license of arbitrary interpretation. It approaches the process of exegesis from its own peculiar direction, and exercises a healthful control over the caprices of neologists as well as the perversions of one-sided doctrinaires. If to be a good theologian it is necessary to be a good grammarian, Winer is the most valuable of all aids for a thorough and fundamental theological scholarship.

(7.) "*Commentary of the Gospel of John*. By Dr. AUGUSTUS THOLUCK. Translated from the German by CHARLES P. KRAUTH, D.D." (8vo. pp. 440. Philadelphia: Smith, English, & Co.; New York: Blakeman & Mason; Boston: Gould & Lincoln; Edinburgh: T. & T. Clark, 1859.) This noble volume will be a very acceptable presentation to the American Christian public. The first glance at its exterior reveals that it has received large additions since the first American translation by Mr. Kaufmann. The statement of the author informs us that these additions are the result of a faithful study of the most valuable publications which the earnest discussions and fundamental researches of the last few years have produced. The respective lives of Jesus, by Strauss, Neander, and Krabbe; the critical writings of Schwegger and Bruno Bauer; the commentaries of De Wette and of Luke, in its late edition, together with Luther, Crell, Bucer, and Maldonatus, among early writers, have furnished the materials of the new accessions.

The name of Tholuck among American Christians gathers increasing veneration with advancing years. Müller's beautiful eulogy, quoted in the Translator's Preface, well describes his mind. Müller says: "Everything presents itself to the mind of Tholuck in large outline. . . . Bold and brilliant images are always at his command. Not only does the Holy Bible open to him its treasure-chambers, but the sages of Greece, the ancient and modern teachers of the Church, the Christian lyric poets, present him their most beau-

tiful flowers, and lay at his feet the most apposite expressions. THERE IS GIVEN TO DR. THOLUCK THE POWER OF ENCHANTMENT OVER MIND."

The name of Dr. Krauth is an ample pledge for the excellence of the translation.

(8.) "*The Great Exemplar; or, the Life of our Blessed Saviour Jesus Christ.* By JEREMY TAYLOR, D.D., Bishop of Down and Connor. In Two Volumes." (12mo. pp. 489, 388. Carter & Brothers, 1859.) Our friends, the Carters, though well-defined in their denominational position, are no bigots, as more than one fine volume of old English Church Literature which they have presented to the American public, can honorably attest. An eminent position in this section of their publications will be conceded to that venerated Christian classic now upon our table. Personally, we must confess that the peculiarities of style and thought which characterize the "Shakspeare of Divines" do not accord with our own idiosyncrasies of taste. But wherein we differ from the "common sense of mankind," we are doubtless wrong, and the world is right. Here the *quod ubique* rule of old Vincentius is sound; and we are heretic. We approve the ridicule which old Dr. South poured upon Jeremy, and join in the laugh at his pet formulas, "So have I seen," etc.; and his pet brilliances about "the fringes of the North Star," and his multitudinous swarms of quotations and outlandish allusions. But to the great world of readers, whose heart he warms, and whose fancy he kindles, this, our ditto to Dr. South, will be, as it should be, a matter of small concern.

His Life of Christ, from its narrative character, is less obnoxious to the hits of Dr. South than his sermons and discourses. It is marked by devotional glow and by exuberant description, in a style of full and flowing, perhaps cloying amplification.

(9.) "*The Pearl of Days; or, The Advantages of the Sabbath to the Working Classes.* By a Laborer's Daughter. With a Sketch of the Author's Life, by Herself, and a Preface, by an American Clergyman." (24mo. pp. 133. Philadelphia: James Challen & Son; Lindsay & Blakiston, 1859.)

(10.) "*Heaven's Antidote to the Curse of Labor: or, The Temporal Advantages of the Sabbath, considered in Relation to the Working Classes.* By JOHN ALLAN QUINTON. With a Prefatory Notice by the Rev. S. H. TYNG, D.D." (24mo. pp. 155. Philadelphia: James Challen & Son; Lindsay & Blakiston, 1859.) We have here a very unique pair of productions proceeding from an authorship of a peculiar and interesting character, presenting in a vivid manner a special and striking phase of a very important subject. A Scotch gentleman of piety and fortune offered prizes for the best essays upon the Temporal Advantages of the Sabbath. The former of the above two volumes was (very absurdly) rejected, because the writer was a female! The second received the first prize. The former was, however, very properly requested for publication; and for its beauty of style, as well as for its peculiar source, is a volume of much interest. Yet, for real practical force, and variety of telling points, the second is the superior volume. Both ought to be placed in the hands of every practical manual laborer in the land, who is in any danger of undervaluing the Sabbath.

FOURTH SERIES, VOL. XI.—32

(11.) "*A Commentary, Critical, Expository, and Practical, on the Gospel of Luke*, for the Use of Ministers, Theological Students, Private Christians, Bible Classes, and Sunday Schools. By JOHN J. OWEN, D.D." (12mo. p. 400. New York: Leavitt & Allen, 379 Broadway. 1859.) Dr. Owen has brought his great linguistic attainments to bear upon this work with great effect and success, and yet with very little visible display. He has aimed to furnish, frequently by verbal translation of the original idiom, an exact idea to the English reader of the precise import of the original expression, without any presentation of the Greek type. Hence his sifting of the text is often, perhaps, as thorough as possibility admits. Though evidently Calvinistic in his theology, his creed has been less in view than an honest development of the force of the sacred text. The commentary of the volume is copious, devoting nearly as many pages to Luke alone as the former volume gave to Matthew and Mark. The style is simple and clear, wanting, perhaps, in glow, vivacity, and life, and never rising to a tone of rich feeling or a style of inspiring eloquence. It is to be ranked among the best contributions to exegetical literature our country has produced.

Dr. Owen's Commentary on John is in a state of advancement, and will soon appear.

(12.) "*Spirit Life and its Relations*, by Rev. T. SPICER, D.D." (18mo. p. 211. Albany: Munsell & Rowland. 1859.) Embodied in a neat popular manual, and expressed in his own lucid style, Dr. Spicer has here presented the arguments in favor of the doctrines of the Christian ages, in regard to the nature and destinies of the human soul. The volume is an admirable pocket or family preservative against some of the ephemeral heresies that are now afloat in our atmosphere. Of these heresies the indirect benefit is to draw out such restatements of truth, which, by their accordance with Scripture and consciousness, serve to restore the popular mind to its proper status.

The book is divided into three parts. The First analyzes with much simplicity and clearness the nature and properties of the soul. The Second traces its active powers, such as reason, instinct, will, and conscience. The Third develops the doctrine of the future state. Its topics are Immortality, Intermediate State, General Resurrection, General Judgment, Eternal States, both of the righteous and of the wicked. On these topics the general reader will here find the clear teachings of a judicious but independent thinker.

(13.) "*Notes, Critical, and Explanatory, on the Acts of the Apostles*. By MELANCTHON W. JACOBUS, Professor of Biblical Literature, etc., in the Western Theological Seminary at Alleghany City, Pa." (12mo., pp. 430. Carter & Brothers. 1859.) This is the fourth volume of a progressing work of much excellence on the New Testament, by Professor Jacobus. For the better performance of the work the professor prepared himself by a tour in Palestine for personal inspection of the sacred localities. He has used the best Biblical apparatus for the work. It is illustrated, judiciously, with pictorial engravings. The commentary is both searchingly exegetical and copiously inferential and practical, yet seldom largely homiletic. It is decidedly

Calvinistic, yet not Antinomian. Upon Acts ii, 23, he remarks, touching the crucifixion of Jesus by the Jews: "All the steps were as much ordained and foreknown as the event itself. The event could not have been foreknown by God except as it was fixed. Nor was it foreknown merely as another's act uncontrollable, but as planned and provided for by himself."

(14.) "*The Lord's Supper*. By Rev. SAMUEL LUCKEY, D.D. With an Introduction, by Rev. BISHOP JANES." (18mo. pp. 284. New York: Carlton & Porter, 200 Mulberry-street, 1859.) This neat manual will be found a most refreshing and suitable preparatory, to every Christian heart, for the holy communion. The Sacrament of the Lord's Supper is delightfully analyzed in regard to its *institution* and *significance*. In a rich and eloquent style its *purposes* are copiously developed as a memorial, as a passover, a eucharist, a communion, and a sacrament. In all these aspects it is presented with a vivid view, and made productive of rich and plentiful meditation. The great sin committed against the Sacrament, or rather against its Author, by those who neglect to join the Church, and so neglect the communion, is forcibly illustrated. This is a "*seed thought*," from which more extensive and fruitful developments might be drawn. The Church will once more listen to the words of Dr. Luckey, as uttered by a well-remembered but long silent voice; and never did his words come more full of unction and eloquent piety.

(15.) "*The Precious Stones of the Heavenly Foundation*. With illustrations in Prose and Verse. By AUGUSTA BROWN GARETT, 'Author of Musical Compositions,' 'Hamilton, the Young Artist,' etc., etc. 'And the foundations of the wall of the city were garnished with all manner of precious stones.'" (16mo. pp. 327. New York: Sheldon & Company, 1859.) Of this volume, bright with red and gold, the fundamental idea is found in the apocalyptic description of the foundation stones of the heavenly Jerusalem. Each precious stone, the Jasper, the Sapphire, the Chalcedony, etc., was an emblem, and was luminous with a meaning and a lesson. To study that meaning, and educe that lesson, is the office assumed by the authoress, with no little beauty and success. In a style of freshness and freedom, interspersed with choice extracts from the best authors in Christian literature, she illustrates her varied topics so as at once to please the taste and animate the piety of her readers.

(16.) "*The Great Concern; or, Man's Relation to God and a Future State*. By NEHEMIAH ADAMS, D.D." (12mo, pp. 235. Boston: Gould & Lincoln. New York: Sheldon & Co. Cincinnati: George S. Blanchard. 1859.) Though a very unreliable expounder of Christian morals, Dr. Adams, the noted author of "*The South-Side View of Slavery*," is a very clear, terse, and sometimes eloquent champion of orthodox theology. Should he find it worth the while to take a trip to Salt Lake and furnish the public a Mormon-Side View of Polygamy, it would render him not a whit more unacceptable to a large share of the Christian community, both as a moralist and a theologian, than he now stands.

(17.) "*First Things; or, the Development of Church Life.* By BARON STOW, author of 'Christian Brotherhood.'" (16mo. p. 282. Boston: Gould & Lincoln; New York: Sheldon & Company; Cincinnati: George S. Blanchard. 1859.) The "*First Things*" of Mr. Stow are not, as might be imagined, the primordia of the *creation*; but of the *renovation* at the early spring of Christianity, after the Ascension. Then took place the first developments of the life of the Church in those spontaneous forms, which are the type of all its subsequent movements. Then came into model existence The First Prayer-Meeting, The First Election, The First Outpouring of the Spirit, The First Sermon, and First Revival, with its First Converts. Adversely appeared the First Persecution, First Hypocrites, and First Concession. Then arose the First Deacons, and suffered The First Martyr.

Mr. Stow's book is the skillful development of a fertile "seed thought."

(18.) "*The Best Things.* By the REV. RICHARD NEWTON, D.D., author of 'Rills from the Fountain of Life.'" (18mo. p. 293. New York: Carter & Brothers. 1858.) And what are the "Best Things?" Dr. Newton tells the young folks at home where to find them. He will tell his youthful inquirers, beyond all error, where are The Best Fountain, The Best Workers, The Best Work, The Best Warfare, The Best Loan, The Best Lesson, The Best Flowers, The Best Robe, The Best Helper. All this our eloquent friend does in a very beautiful and engaging way. The Things he specifies are very desirable; and it is all-important to take up with no second-hand or second-rate article; get the Best, the very Best.

(19.) "*The Mothers of the Bible.* By MRS. S. G. ASHTON. With an Introductory Essay, by Rev. A. L. STONE." (16mo., pp. 338. Boston: J. F. Tilton & Co. 1859.) A very attractive addition to that class of books whose object is to select and present to view some particular phase of the "many-sided" Book.

II.—*Philosophy, Metaphysics, and General Science.*

(20.) "*Lectures on Metaphysics.* By Sir WILLIAM HAMILTON, Bart., Professor of Logic and Metaphysics in the University of Edinburgh. Edited by the Rev. JOHN LONGUEVILLE MANSEL, B.D., Oxford, and JOHN VEITCH, M.A., Edinburgh." (8vo. pp. 738. Boston: Gould & Lincoln, 59 Washington-street; New York: Sheldon & Co.; Cincinnati: George S. Blanchard. 1859.) The admirers of Sir William Hamilton, and the inquirers into the nature of his philosophy, have now at length their gratification. The main amount of his own teachings, embodied in the best form which his most judicious disciples have been able to assign them, stand, or will soon stand, ready for public acceptance. Thoughtful men will now be able to determine how just are the superlative encomiums of his admirers; how true and clear his elucidations of the problems of philosophy, and what his actual contributions of original and indestructible thoughts to a science deemed by many totally unprogressive and hopeless.

Many will rejoice to learn that the contents of the present volume, consist-

ing of lectures addressed to university pupils, are somewhat condescending in their style, and somewhat tenderly considerate of the needs of ordinary students and thinkers. The essays in the *Edinburgh Review*, which, at the time of their first publication, startled the thinkers of Europe with surprise at their originality and depth, as well as at the mastery of their author over the whole field of thought, were expressed in that style of uncompromising terseness which assumed that the audience was up to the level of his own mind. If, through defect of early training, or any eclipse of intellect, you failed to grasp the thoughts, or required the definition of a term, you could take leave of absence, for this was no place for neophytes. Upon the subject of logic, also, his *Reviews* displayed that haughty universality of scholarship, and that profundity of development that seemed to dwarf all modern competitors to dunces, and compelled the age to acknowledge that *a greater than Aristotle is here*. The lavish and riotous display of universal scholarship exhibited by Sir William, immense as his reading undoubtedly was, creates in our mind some irrepressible suspicions of charlatanism. Universal scholarship in a single mind is an arithmetical impossibility. It is, in fact, a case under Sir William Hamilton's great category of the *impossibility of knowing the infinite*. It is the impossibility that a limited capacity should grasp an unlimited amount. And so when Sir William undertook to wave his scepter beyond his own imperial domains of metaphysics and logic, including both their literature and science, into the territory of historical theology, it encountered some raps of refutation and exposure from the Scottish doctors, decidedly admonitory to all claimants of universal erudition. From the heights of those grand essays produced by him in the noon of his intellect and morning of his fame, which assumed his addressing an audience of master minds, Sir William descends in these lectures to the presentation of the elements of established philosophy, illustrated by the flashes of his own clear mind, in language still partaking of the nerve and terseness of his natural style, yet so perspicuous in its expression, so explicit in its definitions, so orderly and progressive in its advancing steps, that every clear-minded scholar may begin with his beginnings and scale the elevation of his final stand-point. And whatever may be the certainty of the results of his philosophy, or of any philosophy, few students will pass through this career of thinking without feeling their faculties quickened, and their powers of perception cleared for all the future, and for every other field of thought.

The present volume embraces forty-six Lectures upon philosophy. After six introductory lectures upon the general nature of the science, the author gives his distribution of the departments of philosophy, of which the following is a tabular view:

Mind or Consciousness affords.	Facts—Phenomenology, Empirical Psychology,	{ Cognitions, Feelings, Conative Powers. (Will and Desire.)
	Laws—Nomology, Ra- tional Psychology.	{ Cognitions—Logic. Feelings—Æsthetic. Conative Powers. {Moral Philosophy. {Political Philosophy.
	Results—Ontology—In- ferential Psychology.	{ Being of God, Immortality of the Soul, etc.

All the lectures after the seventh are devoted to the subject of psychology. After three more lectures, devoted mainly to the explication of terms, in the eleventh lecture he states his psychological division of mental operations into Knowledge, Feelings, and Volitions. Taking first our Knowledge, he expends nine lectures upon the Consciousness as the basis of our mental operations. Then he proceeds in his twentieth lecture to a division of our Knowledge into six special faculties of Cognition, of which the following is a tabular view:

Cognitive Faculties.	I. Presentative,	{ External—Perception.
	II. Conservative,	{ Internal—Self-consciousness.
	III. Reproductive,	{ Memory.
	IV. Representative,	{ Without Will—Suggestion.
	V. Elaborative,	{ With Will—Reminiscence.
	VI. Regulative,	{ Imagination.
		Comparison—Faculty of Relations
		Reason—Common Sense.

The elaboration of these faculties occupies all the lectures to the fortieth inclusive. The remaining six are occupied with the Feelings.

The Feelings he divides into two general classes, namely, the Sensations or External Feelings, and the Sentiments or Internal Feelings. The Sentiments he divides into the Contemplative and Practical. The Contemplative include the Feelings of the Sublime and Beautiful, which occupy the closing lecture. A Volume on LOGIC is yet to come.

From this it will be seen that Sir William Hamilton's Course of University Lectures were mainly occupied with the subject of the Intellectual Faculties, the Sensibilities being but slightly treated, and the Will wholly neglected. For this last omission, especially, the reasons assigned are the necessary brevity of a university course, and the great difficulty and obscurity of the subject. To our view a system of Psychology, without an analysis of the Will, is the "play of Hamlet with the part of Hamlet omitted." None of our natural faculties stand in so direct a relation to practical life, to moral responsibility, or to the principles of religion and the doctrines of Theology.

In the Appendix are furnished several fragmentary pieces left by Sir William, displaying his masterly reach of mind and his impatient terseness of style. Perhaps they also suggest not only a hatred of finishing but a slight repugnance to a steady exertion of the constructive power. Few men ever possessed a more lightning glance of mind into the depths of an opaque subject; no man in our day displayed so wide a range of erudition over the whole surface of metaphysics. Yet we cannot resist the impression that his mind was far more eminently revisory and critical than original and creative.

The Appendix, rather than the body of the Lectures, brings before us the peculiar points of Sir William's philosophy. We will state them as three:

1. The Non-existence of power in our minds to form any positive conception of the Infinite. We can possess only a *negative notion* of such a subject, attained by thinking away all the properties of the finite. What is left is a purely negative residuum.

2. His theory of Causation denies that effect is ever properly a new existence. By the very laws of our mind "we are utterly unable to construe it

in thought, as possible, that the complement of existence has either been increased or diminished." When an effect takes place "we are constrained to think that what now appears to us under a new form had previously existence under others." "The mind is thus compelled to recognize an absolute identity of existence in the effect and in the complement of its causes—between the *causatum* and the *causa*." "We think the cause to contain all that is contained in the effect; the effect to contain nothing but what is contained in the cause. Each is the sum of the other."

3. His theory of the Freedom of the Will affirms that such freedom is inconceivable, yet, nevertheless, is to be believed really existent. A free volition is inconceivable, because mind is unable to conceive a pure beginning. But our conception is not to be held the measure of our belief.

On the whole, we are to be numbered with the admirers, but not among the followers of Sir William Hamilton. We acknowledge with pleasure the vastness of his erudition and the penetration of his intellect; from his peculiar doctrines, we withhold our adhesion.

(21.) "*The Limits of Religious Thought*. Examined in Eight Lectures, delivered before the University of Oxford, in the year 1858, on the Bampton Foundation, by HENRY LONGUEVILLE MANSEL, B. D., Reader in Moral and Metaphysical Philosophy at Magdalen College; Tutor and late Fellow of St. John's College. First American from the third London edition. With the Notes translated." (12mo. pp. 362. Boston: Gould & Lincoln. 59 Washington-street. New York: Sheldon & Co. Cincinnati: George S. Blanchard.) The publication of these lectures has been an *event* in the philosophical world of England. An echo responsive, but proportionally faint, will be awakened by their appearance in America. They are the application of the philosophy of Sir William Hamilton to the principles of theology, and as such they are claimed as a standard production in the science of Christian evidence hardly inferior to the Analogy of Butler. Some parallelism they do indeed present to Butler's great work. As Butler professed to demonstrate that the great difficulties found by skepticism to exist in Christianity exist also in nature, so Mansel professes to demonstrate that all the difficulties in theology exist also in philosophy, even in that necessary philosophy which is forced upon us by compulsory thought. The difficulties in both departments are simply the result of human ignorance. They are purely the impotencies of the human intellect. They are projected upon us, with or without Christianity, from the vast domains of the unknown. And being such, they are as null in religion as in necessary philosophy. The result and process should, therefore, both in religion and philosophy, be the same. We must not reject principles for which we have positive phenomenal evidence, on account of difficulties raying out from the infinite darkness. The argument, it will be seen, is purely *rebuttant*. It is destructive of objections, but constructs no positive proofs of revealed religion. It clears the ground, and wards off all hostile assaults that the structure of positive evidences may be reared in firmness and security.

Sir William Hamilton's is emphatically the philosophy of *nescience*. Proud-

ly and imperatively does it profess humility, in the act of surrendering to the unknown all that margin which has hitherto been held a debatable strip between light and darkness. *The infinite cannot be known*, is the impatient axiom with which the debate is cut short. The thought of the infinite is full of contradictions. In his first and second lectures Professor Mansel analyses our conceptions *about* the infinite and develops the contradictions. He exhibits the self-destructions which both theologians and philosophers commit in meddling with the boundless unmanageable. Thereby he lays his foundations. A religion, like a philosophy, must abandon all attempts to deduce its system from the infinite and turn to the finite. High metaphysics must be abandoned for psychology; high theology for evident and revealed religion. Our religion must therefore be found not by analyzing God, but by investigating man. And to this work does Mr. Mansel now apply his power.

Analyzing, then, our own limited consciousness as it turns toward God and divine truth, we find it compelled to contemplate them under four finite conditions: namely, 1. Distinction between one object and another; 2. Relation between subject and object; 3. Succession and duration in time; 4. Personality. The actual objective existence of these in the infinite is, indeed, truly contradictory of the nature of the infinite, and the attribution of them to him is not a literal truth, but a necessity in us, subjectively, as finite. And in accordance with this distinction Professor Mansel concludes that religion must resign all theology as dealing in speculative principles drawn from the nature of God, and content itself with drawing from the nature of man, and from his limited views of God, a system of "*Regulative Principles*."

In man exists primarily the sense of dependence and the sense of moral obligation; and from these two spring prayer, sense of sin, want of forgiveness and expiation, and consequently *regulatively* all religion. In prayer by necessity we address the infinite, *regulatively*, as personal, that is as finite; so the doctrines of the incarnation and of the atonement are accepted as *regulative truths*. Similarly, all the attributions of passions, perceptions, and corporeal members to God in the Scriptures, though absolutely error, is *regulative truth*; so all our contemplations of God as creator, governor, and judge, as angry, placable, forgiving, in spite of their contradiction of his infinite nature, are perfectly valid to us as *regulative truth*.

"No difficulty emerges in theology" (says Sir William Hamilton, and the passage forms a motto of this book) "which had not previously emerged in philosophy." The contradiction between these *regulative truths* to the nature of the infinite is the same contradiction as exists in natural and mental philosophy. Causation is as mysterious as God; and the observance of its laws is simply obedience to a *regulative truth* contradictory to its absolute nature. The trinity is contradictory in God; just as are the conceptions of the infinite and absolute. The eternal generation of the Son is just as contradictory as the infinite substance and its attributes. And thus the difficulties of the atonement, predestination, prescience, eternal punishment, justification by faith, are all shown to have their responsive or rather identical difficulty in philosophy and in necessary thought. They have therefore no validity. In all our finite life we are compelled to leave the infinite in its own domain of

darkness and go forth to our performances guided by the REGULATIVE TRUTHS which man is compelled to read in his own consciousness, and compelled to obey in particular action if he acts at all or would act wisely.

Upon all this train of reasoning we have no room to express a complete opinion. Nor from our very compressed statement of its varied argument should our readers make too positive inferences. The work is best able to speak for itself. To a large share of its argument we attach an important value. Much, indeed, is a restatement in different forms and relations of old truths. Its fundamental principle of the inconceivability of the infinite we think an overstatement. Its profusion of contradictions appears to us often a war of words. For its very definition of the infinite we yield no assent. Retrench these exuberances, however, and there is left a residuum which may perhaps be accepted as possessing a standard value.

(22.) "*Annual of Scientific Discovery*; or, Year-Book of Facts in Science and Art, for 1859, exhibiting the most important Discoveries and Improvements in Mechanics Useful Arts, Natural Philosophy, Chemistry, etc., together with Notes on the Progress of Science during the year 1858. A list of recent Scientific Publications, Obituaries of Eminent Scientific Men, etc. Edited by DAVID A. WELLS, A. M. Author of *Natural Philosophy, Principles of Chemistry, Science of Common Things, etc.*" (12mo. pp. 410. Boston: Gould & Lincoln; New York: Sheldon & Co; Cincinnati: Geo. S. Blanchard; London: Trubner, & Co. 1859.) This Annual is valuable not only to the scientific man but to every scholar or thinker desirous of keeping pace with the advancements of science. It opens with a review of scientific progress for the past year, an address of Professor Owen before the British Association, and an address of Lord Brougham at the inauguration of a statue of Sir Isaac Newton. Then follows a detail of the various points of historical interest in the progress of science for the past year, under the respective heads enumerated upon the title-page. The general result seems to be, that while the year has been distinguished by no startling development, yet a gratifying progress has been made and many points of interest evolved.

(23.) "*The Life of North American Insects*. By B. JEGGER, late Professor of Zoology and Botany, in the College of New Jersey, assisted by H. C. PRESTON, M.D. With numerous Illustrations from Specimens in the Cabinet of the Author." (12mo. pp. 319. New York: Harper & Brothers, 1859.) The urchin, as well as the philosopher, may find entertainment in the introduction which Professor Jægar gives us to the innumerable populations of minimi, the live infinitessimals, that form the insect universe. The infinity of littleness, as we attempt to descend its bottomless depths with microscopic eye, and still more microscopic fancy, in the endless path towards *nothing*, is not less wonderful than the infinite of immensity. We find its conception even more difficult; and are half inclined to agree with Sir William Hamilton, that "The infinite is unthinkable."

So naturalists declare the flea
Hath other fleas on him that prey;
And these have other fleas that bite 'em,
And so descend *ad infinitum*.

Professor Jæger's written pages are nearly as pictorial in their style as his engraved ones with their illustrations. He sympathizes with the ways, and enjoys the society, of his bugs and butterflies, and makes his readers as much in love with them as himself. Their splendor of color or beauty of form, their various utilities, or other relations to man or each other, their myriadal number and vast system under the canopy of their infinite Creator, are eloquently unfolded to view. And from them he draws many a hint and practical inference for the benefit of us, the more stupendous human prodigies. Thus, touching that elegant and innocent, though much libeled insect, the dragon fly, (profanely called "the devil's darning-needle,") the Professor remarks: "During the prevalence of some fashions, their slender form would be considered one of the elements of their beauty; but in this swelling age, and among the expansive circles which are now deemed the most ornamental array of Nature's loveliest and most perfect beings, we presume the porcupine, with erected bristles, would be generally esteemed the more beautiful animal."

What can the Professor mean by such inuendoes?

(24.) "*Popular Geology*. A Series of Lectures read before the Philosophical Institution of Edinburgh, with Descriptive Sketches from a Geologist's Portfolio, by HUGH MILLER, with an Introductory Résumé of the Progress of Geological Science within the last two years, by Mrs. MILLER." (12mo. pp. 423. Boston: Gould & Lincoln; New York: Sheldon & Co.; Cincinnati: George S. Blanchard. 1859.) The opening of a new volume from the pen of Hugh Miller is like the recommencement of some remembered strain of the grandest mountain music. Especially is the pleasure increased when, as in the present case, the book is an unexpected prize—a waif recovered from the mass of his remaining manuscripts. It is a part of what he considered the Opus Magnum of his life, an extended work on the geology of Scotland. The book is prefaced with an Introductory Résumé of the Progress of Geological Science, written by his wife, Mrs. Lydia Miller, in a style not unworthy the pen of the master himself, intended to bring forward the view of geology from the period of the lectures to the present time. The lectures themselves trace the geology of Scotland in a strain of eloquence, abounding in graphic description, interspersed with episodes of incidental reflection, anecdotal illustration, and poetical allusion, which render the progress of the reader a result of fascination. We say less at present upon the matter, as Hugh Miller may be the subject of a complete article in our Quarterly.

(25.) "*Ancient Mineralogy*; or, an Inquiry respecting Mineral Substances mentioned by the Ancients; with occasional Remarks on the Uses to which they were applied. By N. F. MOORE, LL. D. Second edition." (18mo., pp. 250. New-York: Harper & Brothers. 1859.) Professor Moore published the first edition of this work some twenty-four years ago, while occupying the chair of Greek and Latin Languages in Columbia College. The present edition appears in complete form, and will doubtless be very acceptable to scholars. As a manual of reference, it will be equally valuable for the classical, Biblical, and scientific investigator.

III.—*History, Biography, and Topography*

(26.) "*The Life of John Milton*, narrated in Connection with the Political, Ecclesiastical, and Literary History of his Time. By DAVID MASSON, M.A., with Portraits and Specimens of his Handwriting at different Periods. Vol I. To be completed in three vols." (8vo. Boston: Gould & Lincoln, 1859.) Such is the somewhat lengthy title of a work, the first volume of which has made a profound impression in Great Britain and in the United States. We propose to examine it with care; and, if the idea of a book notice is to give a just and faithful idea of the noticed book, it will in this case be necessary to speak of the several particulars which mark the volume whose title-page we have almost literally transcribed.

This *Life of Milton*, then, is to be a work of three octavo volumes, probably of about the size of the one before us, which consists of six hundred and fifty-eight pages, printed with clear type and on good paper, and very substantially bound in cloth.

This much we learn at a glance; and, as we open the book and roll the leaves over our thumb, we see that it contains a couple of finely-executed portraits, one of which purports to be a likeness of John Milton, at the age of ten, the other a second portrait of the same personage at twenty-one. The first is the bust of a boy of a very calm and thoughtful face, with a large, round, full head, and with the hair of it cut short to the skin, after the veritable round-head fashion of his day. The other gives us the same countenance, but with every feature more perfectly developed, with greater depth and power of expression, with more thought and feeling, with the hair parted at the middle of the forehead, like that of a girl, and flowing in long, loose, luxuriant ringlets upon his neck and shoulders. At this age the most casual observer sees the poet must have been surpassingly beautiful; and he ceases at once to wonder at the story, which the biographer pronounces mythical, of his being found by an Italian lady asleep in the shade of a tree, and of her putting into his unconscious hand a suddenly-composed memento of her admiration, which, on his waking, excites in his heart an equally sudden, but life-lasting passion of finding, first in the real world, then in the realms of poesy, the fair object of his responsive and undying love.

These, however, valuable as they are, are but the ornaments of a work whose chief value lies quite below and beyond the reach of this outside examination. The volume now given to the public is divided into eight chapters, four of which treat respectively of the ancestry and kindred, of the paternal residence, of the early education, and of the university training of the future poet; then comes in the fifth chapter a most thorough exposition of the Church and government of England during his day; this is followed by a still more satisfactory survey of English literature for the same remarkable period; next the youthful bard is traced through the six years of his glorious retreat from the streets of London to the country, where, amid the quiet and pastoral scenes of Buckinghamshire, he gives himself up to reading, to composition, and to the relations of social life; and then the concluding chapter takes him, at the age of thirty, after he had given the world his *L'Allegro* and his *Il Penseroso*, his *Sonnet to the Nightingale*, his *Arcades* and his *Comus*,

and when he had been welcomed into the circle of the first poets of his age and country, and sends him upon his continental travels, from the beginning to the end of which we see him celebrated, honored, and fêted by the men of learning and of genius in every part of Europe, till he sets his foot again on the soil of England, to begin the real and sober duties of a most eventful life.

No one can fail to see that this range of topics, all of them coming properly within the scope of the *Life and Times of Milton*, is wide and difficult enough to demand power of mind of the very highest order; the subject, in fact, is precisely of that character to blast the man rashly undertaking it, or to lift him to the highest place of literary eminence who executes, with due ability, an enterprise so grand and so full of recompense; and yet, hazardous as must be such an attempt, we are prepared, after a most careful examination of this volume, to add our voice to the general note of American and English criticism. We feel justified in going to the very verge of sober eulogy in reference to the work before us. We think it, indeed, one of the most able, the most learned, most satisfactory specimens of a true biography in the English language. It occupies all the space, and exhausts all the virtues of this species of composition, lying between the two extremes of the art of biography, as marked respectively by Tacitus and by Boswell. The *Life of Agricola* is not more philosophical and profound, and the *Life of Dr. Johnson* is scarce more circumstantial, than this biography of Milton; and yet, there are no barren declamations, such as mar the perfection of the Latin model; nor are there pages and chapters of meaningless detail, which wear out the patience of the reader of the English classic. The successful execution of the work is the more wonderful, also, when it is considered how positively meager was the amount of all that the world knew in regard to the parentage, education, habits, and daily life of Milton. Several memoirs had been written of the poet, and one of them by so distinguished a writer as Dr. Johnson; but they were all, in comparison with the real demands of the subject, common-place, sterile, and superficial; and the consequence was, that the learned of the present generation knew next to nothing of John Milton, excepting that he was the author of *Paradise Lost*, and other poems; that he was blind while composing his great epic; that he had some matrimonial difficulties of an indefinable character; and a few other leading facts of this general nature. Their ignorance was yet more perfect; for they not only knew very little of the bard, but they knew not where to look for materials or sources of information, or even to learn whether such sources did or did not exist.

Such was the state of the case when Mr. Masson undertook the labor of writing a true and circumstantial life of Milton. And now, behold the change! See what genius and industry have accomplished! The labyrinth has been explored; the mystery has been solved; and the result is, that every part of Europe, and every department of literature, seems to abound with unread and hitherto unknown materials for a complete life of the great master of the epic muse. When we remember that, prior to the publication of this volume, the world had settled down into the sorrowing belief that the life of John Milton was about the same as lost, or that it occupied about the same position as that of Shakspeare—which is known to be but a succession of fables strung along

a solitary thread of ambiguous truth—the value of the present achievement will be properly understood. The wealth of matter here laid open is astonishing, and it has produced a state of wonder throughout the literary world. We are now sure, provided this work proceeds, of knowing about as much of Milton as we know of George Washington, or of Daniel Webster.

In this state of the case the world at once wishes to learn who is this David Masson, hitherto an unknown name among us, but who now stands out as the author of one of the ablest specimens of biographical composition of our times. David Masson, it seems, is by birth a Scotchman. He was born in Aberdeen; he there received the rudiments of an education; he completed his college course at Edinburgh; he is now, at the age of thirty-six, Professor of English Literature in University College, London; and, until the publication of the volume before us, he was known only, and that to a very limited extent, as a former editor of a provincial Scotch newspaper, and for the authorship of certain brilliant articles in the *North British Review*, in the *London Quarterly Review*, and in other English magazines of the highest class. We remember that, in this country, the articles on Carlyle's *Latter-Day Pamphlets*, on Dickens and Thackeray, on the *Life and Genius of Rabelais*, on *Literature and the Labor Question*, on *Pre-Raphaelism in Art and Literature*, on *Theories of Poetry*, on *Shakspeare and Goethe*, on *Hugh Miller of Cromarty*, and on *De Quincy and Prose-Writing*, as they successively appeared in the British magazines, and were reproduced on this side of the Atlantic, were received with marked admiration by men of letters; but no one knew their author. It now turns out that these were but the exercises, the gymnastics of the young man, who now comes forth as the first biographer of our day. He must be a man, not only of lofty literary aspirations, but of extraordinary industry and of still superior genius; the world will wait with impatience for the remaining volumes of this singularly original, learned, and satisfactory undertaking; and when this is completed, it is our hope, in which we think we shall be joined by every reading man in this country and in England, that he will next take up the mortal career of William Shakspeare, and do for the bard of Avon what he has here done for Milton. c.

(27.) "*From Wall-street to Cashmere; a Journal of Five Years in Asia, Africa, and Europe; comprising Visits during 1851 to 1856, to the Denemora Mines, the 'Seven Churches,' Plains of Troy, Palmyra, Jerusalem, Petra, Seringapatam, Surat; with the Scenes of the recent Mutinies, (Benares, Agra, Cawnpore, Lucknow, Delhi, etc.,) Cashmere, Peshawur, the Khyber Pass to Afghanistan, Java, China, and Mauritius.* By JOHN IRELAND. With nearly One Hundred Illustrations from Sketches made on the spot by the author. (8vo., pp. 531. New York: published by S. A. Rollo & Co., 29 Park Row. London: Sampson, Low, Son, & Co. 1859.) He who travels the complete area of Mr. Ireland's title, needs not information as to the range of his pilgrimage. The two termini, Wall-street and Cashmere, redolent respectively of bank stock and Lalla Rookh, both demanded of Mr. Ireland, that, as he had traveled, so he should write. He has written a book, costly enough for Wall-street; magnificent as Cashmere. Fine materials, colored, and plentiful pic-

torials, and artistic finish, combine to make a volume. He is a good-humored, quick-sighted traveler; and if the reader is not pleased with him as a companion, it is not because he is not pleasant and pleased with himself. The range of his travel is wide, and his selection of points rare and interesting. He is a genuine patriot "every inch" and every page; holding that England is superior to all the world else, and America to England. He hates abolitionism with a Wall-street hatred, which blends equal proportions of money and morals. It is no disparagement to Mr. Ireland's claims as a traveler, that he is not Professor of Belles Lettres. Perhaps the only uneasy feeling in his book is a modesty on this point.

(28.) "*A Memoir of the Life and Times of the Rev. Isaac Backus, M.A.* By ALVAH HOVEY, D.D., Professor of Christian Theology in Newton Theological Institution." (12mo. pp. 369. Boston: Gould & Lincoln; New York: Sheldon, Blakeman, & Co.; Cincinnati: G. S. Blanchard, 1858.) A highly interesting memoir, constituting a real contribution to our American religious history. Mr. Backus was converted, after deep religious conviction, during the great awakening under the ministrations of Whitefield in New England. Upon his conversion his deep reprobation of the loose discipline of the Congregational Churches, in admitting persons to the Church and communion without evidence of piety, and retaining them with full evidence of their impiety, induced him to become a Separatist. With but ordinary advantages of education, but with strong natural powers and earnest convictions, he soon felt impressed with the duty of preaching the Gospel. He soon became a doubter and a rejecter of infant baptism, then of affusion as baptism, and finally fully adopting close communion, became a thorough Baptist. He became an opponent of the domination of "the standing order," and an ardent and finally successful champion of the doctrines of religious liberty. He became the historian of his denomination, and occupies an honored place in her history. His reputation is fortunate in his having found a good biographer. The work throws a strong clear light upon the later Puritan times.

(29.) "*The Life of James Watt, with Selections from his Correspondence.* By JAMES PATRICK MUIRHEAD, M.A., 'Author of *The Origin and Progress of the Mechanical Inventions of Watt*;' '*Correspondence on the Discovery of the Composition of Water*.' Illustrated with Wood Cuts." (12mo. p. 424. New York: D. Appleton. 1859.) Scientific men will be delighted to receive so copious an account of the life and character of Watt, bringing us so palpably into his ideal presence, and tracing the wonderful series and progressions of his inventive life. But to all intelligent readers it will prove a book of rich and absorbing interest. There is all the attraction of romance in tracing the advancement of the provincial Scotch boy through a creative career of inventions which enlarged and established the resources of his country; until, in an undimmed old age of eighty years, he stands an object of universal love and veneration, admired and eulogized in some of the most eloquent periods of Sir Walter Scott, closing with a tomb in Westminster Abbey, and an epitaph by Brougham, pronounced by the Quarterly Review to be "beyond all comparison the finest lapidary inscription in the English language."

(30.) "*Life of General H. Havelock, K.C.B.* By J. T. HEADLEY." (12mo., pp. 375. New-York: Charles Scribner.) This is the biography of a great military captain, and Christian man; characteristics which are seldom combined in the same person. General Havelock was evangelically converted, and lived his religion; and yet, strange as it is, he seemed to delight in war. He died as the Christian dieth. To a companion in arms he said: "For more than forty years I have so ruled my life that, when death came, I might face it without fear. I am not in the least afraid; to die is gain. I die happy and contented." The author of this book is well known in this department of literature. This is much more modest in style than its precursors of "marshals" and "generals." The military ardor of Mr. Headley is greatly abated.

L.

(31.) "*Palissy the Potter; or, the Huguenot, Artist, and Martyr.* A true narrative. By C. L. BRIGHTWELL." (16mo., pp. 235. New York: Carlton & Porter. 1859.) "A true narrative" of a man, poor, unknown, and illiterate; but who, by means of a truthful, hopeful, observant, and decided spirit, full of sunshine and religion, made his way into courtly favor, and the fame of the world, by recovering the lost Moorish art of white enamel. He endured hardness for Christ's sake as a persecuted Huguenot, and ended his advanced life in prison. An entertaining and instructive book for young folks; and would be a very profitable one, if they would so read as to catch Palissy's spirit of energy and faith.

J.

(32.) "*The Bible in the Levant; or, the Life and Letters of the Rev. C. N. Righter, Agent of the American Bible Society in the Levant.* By SAMUEL IRENÆUS PRIME. (16mo. pp. 336. New York: Sheldon & Company; Boston: Gould & Lincoln, 1859.) Dr. Prime has here portrayed, partly with his own attractive pen, and partly through the plentiful correspondence of his subject, the character and life of a noble young Jerseyman. In tracing Righter's course the reader is led in contemplation over all those lands of the East which history, Biblical or secular, has rendered wonderful, sacred, or classic. Their interest is undying, and each new traveler enables us, in identification with himself, to repeat with ever fresh feeling the survey.

(33.) "*The Poet Preacher, a Brief Memorial of Charles Wesley, the Eminent Preacher and Poet.* By CHARLES ADAMS. Five Illustrations." (16mo. pp. 234. New York: Carlton & Porter, Sunday-School Union, 200 Mulberry-street, 1859.) The graceful and fluent pen of Charles Adams is perfectly at home in portraying the genial and brilliant Wesley brother. The events and the characters of early Methodism, whose history has much of the charm of romance, are here attractively reproduced. For the young of our Sunday school and Church they cannot be too often repeated, and seldom more attractively than in this volume.

(34.) "*The New American Encyclopedia, a Popular Dictionary of General Knowledge.* Edited by Charles A. Dana. Vol. V, Chartreuse—Cougar. (8vo. pp. 770. New York: D. Appleton & Co., 1859.) The present volume

of this noble work contains fine biographical sketches of Governor S. P. Chase, Chateaubriand, Chaucer, Chillingworth, Rufus Choate, Cicero, Davis W. Clark, Cassius M. Clay, Henry Clay, Dewitt Clinton, Collamer, Spencer H. Cone, and Thomas Corwin. There are extensive articles on Chemistry, Chili, China, Chinese Literature, Chivalry, Christianity, Chronology, Comparative Anatomy, and Cotton.

IV.—Politics, Law, and General Morals.

(35.) "*Abridgement of the Debates of Congress*, from 1789 to 1856. From Gales & Seaton's Annals of Congress; from their Register of Debates, and from their official reported Debates, by John C. Rives. By the Author of *The Thirty Years' View*." (8vo. vol. x, p. 756; vol. xi, p. 782. New York: D. Appleton & Co. 1859.) This great national work makes rapid progress under the energetic hands of the Appletons. The present volumes include the interesting period of the closing part of the Administration of John Quincy Adams, the election of Jackson, and the earlier years of his administration, in which the triumph of the south was re-established, and another lease of power given to the slaveholding aristocracy. It covers the ground from Feb. 11, 1828 to July 16, 1832. During this period our palmiest congressional orators were upon the arena.

No great library should omit the acquisition of these volumes.

V.—Educational.

(36.) "*The Art of Extempore Speaking*. Hints for the Pulpit, the Senate, and the Bar. By M. BAUTAIN, Vicar-General and Professor at the Sorbonne, etc. With additions by a Member of the New York Bar." (12mo. p. 364. New York: Charles Scribner. 1859.) We do not subscribe to the ancient maxim that the poet is poet born, and the orator is made. Both are born, and both are made. The orator, like the poet, requires the inborn mental requisites for his art; and in addition to these he must possess from birth many corporeal qualities, and many qualities lying in the region between the mental and corporeal, which the poet does not demand. Yet for both the shapings derived from models, and the guidance derived from masters, nature, as is her general rule, leaves much room for the finishings of art.

This truth is essentially recognized in the work before us. It first treats upon the qualifications which must be the gifts of nature. Then a large share of the work is devoted to the consideration of those qualities of both mind and body, which are either acquired or improved by culture. Next, hints are copiously furnished to guide the young orator both in the modes of improving his powers and of managing both mind and organs in the immediate preparation for and performance of his profession. Perhaps no more valuable treatise can be found for this field of education. The work does not descend to elocutionary details, furnishes few specific rules of gesture or intonation, presents no pictorial illustration or passages for declamation. Its purpose is rightly to shape the views of the young orator in contemplation of his work.

VI.—*Belles-Lettres.*

(37.) "*The Poetical works of JAMES GATES PERCIVAL. With a Biographical Sketch. In two volumes.*" (24mo., pp. 402, 517. Blue and gold, Boston: Ticknor & Fields. 1859.) The life as well as the poetry of Percival is a demonstration that the blended infirmities and brilliancies of genius are no mere traditional myth. The celebrated line,

"Great wits to madness nearly are allied,"

expresses not indeed with happy verbal accuracy, but with much impressive force, a genuine and melancholy truth. To this truth, indeed, in such a case as that of Edgar A. Poe, we look for a sort of relief in the solution of a great and a terrible moral problem. Of Percival the eccentricities were innocent in nature; evasions of the conventional proprieties and social harmonies of life, not violations of fundamental moralities and outrages upon all moral and honorable sense. We have been informed of a distinguished living poet, that his productions are the result of an intense concentration of thought, rising far above the level of ordinary life, forming thus a very separate mental state from the normal mental condition. The result is, that in ordinary affairs he is the shrewd business man, transacting affairs with great practical sagacity. The real and the ideal world are thus separated by a massy wall, with its transition through an iron gate. But of Poe and of Percival the ideal world, marked off by no separate embankments, flowed in upon actual life, spreading confusion and devastation in its course. The ideal world of Percival, however, lay in a very different region of the universe from that of Poe, and brought incursions of a very different material. His was the ideal of beauty and imaginative perfection. These when he innocently attempted to introduce into vulgar life were found strangely out of measure. Thence arose discord, disaster, disappointment. Then succeeded reactive disgust, resentment against men, repugnance toward woman, concentrated internal *hauteur*, segregation from society. And thus we arrive at the strange anomaly that the child of genius, the intense worshiper of the beautiful, himself almost an ideal being, becomes to the eye of the world a *brusque*, uncouth object of gaze, misapprehension, and sneer. The ideal world of Poe was located in the region of horror. Thence it poured into worldly life its inundations of the demoniac, the smoking streams and bubbles from the lava of Gehenna. He who spent his ideal hours rapt in the invisioned scenes of death and hell, came into social life with the impressions and passions of the infernal still around his soul. The traces of the paroxysm departed not with the hour of special seclusion. And thus to the eyes and ears of men he exhibited moods and actions considered, and truly considered, nothing less than demoniac.

In opening the volumes of Percival, every page will be found genuine poetry. It is not simply versification, fine versification, which is felt to be an octave or two below the inspired level. There may be blemishes, failures, breaks of smooth continuity; but the key of the whole is pitched in the lofty region of pure ethereal poetry. Any broken fragment, snatched from the

whole strain of song, will be found, by itself, a broken piece of poetry. Any single strain, will be as instantly recognised as *poetry*, as any accidental utterance of a perfect silver voice is felt to be *music*. Select we our first chance line; and though each word is a common human word, piled into the dictionary with the ordinary mass, yet none but a true poet could have strung them together, suffused with a magic like this:

"Star of the pensive! melancholy star."

And now that the first strain is given, and the key is pitched, can any mortal mind take up the strain and carry it to a fitting completion? No. There it stands. It is like the princely palace, built by the giant genius called by Aladdin's ring, which was so perfectly constructed that the one unfinished window not all the art of the sultan's architects could suitably complete. But Percivals own genius shall thus complete the magic task:

"STAR of the pensive! 'melancholy star,'
That, from the bosom of the deep ascending,
Shines on the curling waves, like mourner bending
Over the ruins of the joys that were;
Or lone, deserted mother sweetly tending
Her hushed babe in its cradle, often blending
Her plaintive song and sigh repressed,—sweet star!
I love the eye that looks on me so far
From all this want, and wretchedness, and woe,
From out that home of pure serenity
Above the winds and clouds. When tempests blow,
The sailor through the darkness looks to thee;
Thou art the star of love, and fond hearts gaze
With feeling awe upon thy trembling rays,
And dream that other eyes are resting there;
And O what light around the bosom plays,
When, dwelling on the beautiful and fair,
We think that eyes beloved those beauties share!"

And who could suppose that in a heart apparently repelling all loveliness of woman, there dwelt such ideal attractions toward the sex as pervade each line and syllable of the following strain:

"SILENT she stood before me, in the light
And majesty of beauty; and her eye
Was teeming with the visions of her soul;
She stood before me in a vail of white,
The image of her bosom's purity,
And loveliness enveloped her, as bright
As when, at set of sun, the clouds unroll,
Pavilioning the dusky throne of night.
There is a spirit in the kindling glance
Of pure and lofty beauty, which doth quell
Each darker passion; and as heroes fell
Before the terror of Minerva's lance,
So beauty, armed with virtue, bows the soul
With a commanding, but a sweet control,
Making the heart all holiness and love,
And lifting it to worlds that shine above,
Until, subdued, we humbly bend before
The idol of our worship to adore."

The popular themes of the day, the wars of Napoleon, the American contests for liberty, the Grecian war for Independence, awakened the pulsations

of Percivals' lyre. *Beautiful* is the epithet for each single piece. And perhaps their beauty was generally too pure, too ethereal, for appreciation by the masses. Hence no strain of his thrilled the popular heart, becoming a household and a street song, like the American Star of Key; a favorite for elocutionary declamation, like the Marco Bozarris of Halleck; or a pet of the mass of sentimentalists, like the Thanatopsis of Bryant. One piece, entitled "Liberty to Athens," comes into striking parallelism with Halleck's Bozarris; being published, not only on the same subject, but, if we rightly recollect, about the same time. The comparison will strikingly illustrate the remark we have made, that the *beautiful* in Percival's poetry was too ideal for the heart of the masses. But the comparison will also inspire in the heart of the refined reader a preference for Percival, awakening an unexpected discontent, arising from a nice perception of a sort of *ad captandum*, kettle-drum quality in Halleck's Bozarris. To exemplify these remarks we append two stanzas from Percival:

"LIBERTY TO ATHENS.

"THE flag of freedom floats once more
Around the lofty Parthenon;
It waves, as waved the palm of yore,
In days departed long and gone;
As bright a glory, from the skies,
Pours down its light around those towers,
And once again the Greeks arise,
As in their country's noblest hours;
Their swords are girt in virtue's cause,
Minerva's sacred hill is free;
O may she keep her equal laws,
While man shall live, and time shall be!

"The pride of all her shrines went down;
The Goth, the Frank, the Turk had reft
The laurel from her civic crown;
Her helm by many a sword was cleft:
She lay among her ruins low;
Where grew the palm, the cypress rose;
And, crushed and bruised by many a blow,
She cowered beneath her savage foes;
But now again she springs from earth,
Her loud, awakening trumpet speaks;
She rises in a brighter birth,
And sounds redemption to the Greeks."

With but one more selection from this affluent casket will we gem our pages. Percival translated Filicaija's Sonnet to Italy, warning his readers, at the same time, that he had accommodated some of its lines to the Napoleonic invasion, then transpiring, of the classic Peninsula. We extract it, because, like a prophecy with a double fulfillment, it has now a new application to a similar incursion by a second Napoleon.

"SONNET TO ITALY.

"FROM THE ITALIAN OF VINCENZO DA FILICAIA.

"ITALIA! O Italia! whom the hand
Of Heaven arrayed in beauty—fatal dower,
For which unnumbered wrongs afflict thy land
And on thy furrowed brow the wasting power

Has stamped his burning characters of shame;
 Less sweet and fair, but more robust and brave,
 Thou hadst not been of lords the lovely slave,
 Who seek thee with an all-devouring flame,
 Pouring their blood in strife, and wasting thine.
 O, wert thou braver and less fair, no more
 Should I behold the armed torrents roar
 Down those tall Alps where snows eternal shine;
 Nor see again those tireless hounds of war,
 The French, their limbs with battle heated, lave
 In Po or Lodi's gore-impurpled wave;
 Nor see thee, chained to some proud nation's car,
 And girt with foreign armor, idly brave,
 Beneath the Gaul or Gothic despot's star,
 Forever, conqueror or conquered, slave."

(38.) "*Poems, by Owen Meredith. The Wanderer, and Clymenestra.*" (24mo., pp. 514. Boston: Ticknor & Fields, 1859.) Owen Meredith! A new name in poetry, but not a new poet in the world. Under this fancy name of most inharmonious Welsh, Robert Bulwer Lytton, has furnished a series of poetic strains of most harmonious English. Their range is wide, through English, European, and classic history, and through all the climes of Europe—excepting Wales. Now he muses amid the gorgeous sceneries and chivalresque associations of the middle ages; now he sketches some picture suggested by the Shakspearean drama, or awakes to new voice, from the land of long silence, some magic strain from the lyre of the Troubadours. And then he enters with his muse into the faery land, habited by the little peoples born of the fancies of the great Teutonic brain; or with a more scholarly step he treads, lord of classic lore, into the grander domains of the Grecian, epic, or tragic muse. Religion, too, the scenes of Scripture history, the mysteries of religious truth, the depths of religious feeling, take their turn in the utterances of his muse. Through all these varying themes there is one true heart that feels, one true genius that speaks; a tone of unity amid the variety that assures us that the source of the whole is the genuine individuality of the man. He is a poet, not of fiction, but of truth.

The most extended piece is a specimen from *Æschylus* of the Greek drama, the heroine of which is that loftier Lady Macbeth, of Attic tragedy, *CLYTEMNESTRA*.

The religious poems, or rather poems touching on religious topics, are no fancy pieces. They are not "Hebrew Melodies," nor mimic "hymns" of tinsel religious sentimentality. They are the utterances of the heart. They fling out the blended expressions of faith and skepticism, of confused repentance and self-justification; the alternate trust in self and in the Saviour, which, altogether, form the moral chaos in the heart of a man of fashion, of genius, and of the world, in whom conscience has never been wholly dismissed, and the spiritual emotions have never yet quite repudiated the SPIRIT which would vivify them.

On the whole, these poems, though not of the very highest order, though affording no one specimen of the most startling power, abound in genuine, stirring, heart-felt poetry. They are the product of deep feeling and true

genius. Ticknor & Fields have fittingly enshrined them in miniature, blue and gold, to stand upon the æsthetic shelf of your library in uniform array with Percival and his fellows.

(39.) "*Igdrasil*; or, the Tree of Existence. By JAMES CHALLEN, Author of *Cave of Machpelah* and other Poems." (12mo., pp. 170. Philadelphia: Lindsay & Blakiston. 1859.) This elegant and poetical looking volume derives its subject and title from the following striking passage of Carlyle:

"I like, too, that representation they have of the tree *Igdrasil*. All life is figured by them as a tree. *Igdrasil*—the Ash Tree of Existence—has its roots down in the kingdoms of Hela, or death: its trunk reaches up heaven-high, spreads its boughs over the whole universe: it is the tree of Existence. At the foot of it in the death-kingdom sit three Normas—the Fates—the Past, Present, Future, watering its roots from the sacred well. Its boughs, with their buddings and disleafings—events, things suffered, things done, catastrophes—stretch through all lands and times. Is not every leaf of it a biography, every fiber there an act, a word? Its boughs are histories of nations. The rustle of it is the noise of human existence—onward from of old. It grows there, the breath of human passion rustling through it, or storm-tost, the storm-wind howling through it like the voice of all the gods. It is *Igdrasil*, the tree of Existence. It is the past, the present, and the future. What was done; what is doing; what will be done. The Infinite conjugation of the verb "TO DO."

With an opening that reminds us not unpleasantly of Faust and Festus, the author introduces Silence, Night, Space, and Light, in succession giving forth utterances that announce the commencement of EXISTENCE. A description is then given of the symbolical *Igdrasil*, followed by a varied scene of poetical expatiation upon the phases of life and destiny. It is musical in rhythm and rich in imagination, essaying its gorgeous theme with no little power and success.

(40.) "*Rambles among Words: their Poetry, History, and Wisdom*. By WILLIAM SWINTON." (12mo., pp. 302. New York: Charles Scribner; London: Sampson, Low, & Co. 1859.) Let no one imagine that the wide field through which Mr. Swinton "rambles," the field of "words," is a dry and arid waste, without attraction, or flower, or fruit. Contrarywise to him who enters it with true spirit it will be found full of pleasant meanders, sweet refreshments, rare surprises, and copious results. And our author shows himself wisely aware that there are vast tracts of unrifled territory to reward the bold pioneer. The man who has but a slight drill in the principles of comparative etymology will find discoveries of unexpected relations in the fibers of his native language perpetually turning up. Every writer, speaker, or liberal literary man, should make the nature of words a matter of refined and subtle investigation, both as a training of intellect and as a means of their complete mastery and exact use. Mr. Swinton's book is a delightful production from a skillful and thorough investigation in this beautiful department.

(41.) "*Mosaics*. By the Author of *Salad for the Solitary*," etc. (12mo., pp. 420. New York: Charles Scribner.) The collector of this volume (to authorship he scarcely aspires,) is already favorably known by other pleasant

gatherings for the public. In his Epistle to the Reader, he justifies at length this method of book-making; and adds concerning this one: "What follows, then, hath been hunted up, brushed up, and picked up—from heaps of rubbish, from old books and new books; some covered with the dust and cobwebs of literary catacombs; but all possessing something quaint, pungent, or picturesque." To this estimate we make no objection. The readings have been well assorted, and are here well combined. There are ten chapters, "Author Craft, Youth and Age, The Human Face Divine, The Witchery of Will, Single Blessedness, Origin of Celebrated Books, Night and Day, Fame, Magic of Music, and the Bright Side," all of which are interesting and instructive. The publisher has done his work admirably. L.

(42.) "*The Musical Guest: a Weekly Publication, containing twelve pages of new and popular Music; comprising Songs, Ballads, Duets, Piano Pieces, etc.* HENRY C. WATSON, Editor." (4to. New York: M. Bell & Co. 1859.) This truly elegant work is designed by the publishers to furnish, on the plan of the English Musical Library, to all lovers of secular music the best compositions of the Italian, French, German, English, and American masters. It proposes to furnish for five dollars what has hitherto cost forty. The interior execution, and the exterior finish, are both done in the very best style. We apprehend that the work will very much monopolize the business of musical publication in our country.

(43.) "*The Sacred Musical Guest. A monthly supplement to the Musical Guest; to be issued on the fifteenth of each month.* HENRY C. WATSON, Editor." (4to., pp. 28. New York: M. Bell & Co. 1859.) The Sacred Musical Guest, on the same style as the Musical Guest, will consist of the newest Psalm and Hymn Tunes; single and double Chants, Te Deums, Offertoriums, Glorias, Sacred Songs, Duets, etc. A year's volume of this work will form one of the finest collections of church and parlor sacred music extant. The price of the Sacred Musical Guest is twenty-five cents per copy, or three dollars per year. It is clearly and beautifully printed, with the notes large and the paper fine. It may be safely recommended, we think, to the lovers of sacred song.

(44.) "*The Tin Trumpet; or, Heads and Tails for the Wise and Waggish. A new American Edition, with Alterations and Amendments.*" (12mo. pp. 262. New York: Appleton & Co. 1859.) Under this insignificant title we have here a sort of quaint gentleman's dictionary of common-places. Words, as topics, arranged in alphabetical order, are made the pegs on which to suspend paragraphs of wise and witty reflection. A vein of sarcasm, not amounting to misanthropy, pervades his thought. The book seems to have been written originally by an English reformer in Church and State, ("the late Paul Chatfield, M. D.,") and has been Americanized by a cis-Atlantic editor. It is the product of a sharp but not profound thinker. It wants the depth of insight as well as cynicism of Rochefocault; it hardly equals Colton's Lacon; it would desire no comparison with the wise sentences of Bacon.

(45.) "*Works of Michael D. Montaigne*. Comprising his Essays, Journey into Italy, and Letters, with Notes from all the Commentators, Biographical and Bibliographical Notices, etc. By W. HAZLITT. A new and carefully revised edition. Edited by O. W. WIGHT. In four volumes. (16mo. Pp. 492, 533, 510, 573. New York: Derby & Jackson. 1859.)

(46.) "*Adventures of Telemachus*. By FENELON: Translated by Dr. HAWKESWORTH, with a Life of Fenelon by LAMARTINE. An Essay on his Genius and Character by VILLEMMAIN. Critical and Biographical Notices, etc. Edited by O. W. WIGHT, A. M." (16mo., pp. 559. New York, Derby & Jackson.

(47.) "*History of Charles XII*. By M. De VOLTAIRE; with a Life of Voltaire by Lord BROUGHAM, and Critical Notices by Lord MACAULAY and THOMAS CARLYLE. Edited by O. W. WIGHT, A. M." (12mo., pp. 452. New York: Derby & Jackson. 1859.)

(48.) "*The Provincial Letters of Blaise Pascal*. A New Translation; with Historical Introduction and Notes. By Rev. THOMAS M'CRIE. Preceded by a Life of Pascal, a Critical Essay, and a Biographical Notice. Edited by O. W. WIGHT, A. M." (12mo., pp. 470. New York: Derby & Jackson. 119 Nassau-street. 1859.)

Derby & Jackson are publishing, as the reader will perceive by the titles of the above seven volumes, a series of the standard classics of French literature. This noble enterprise is conducted under the editorial supervision of Mr. O. W. Wight, the able and learned editor of Sir William Hamilton's philosophical works. Mr. Wight's competence for the task is amply evinced, as well by the judicious selection made of the authors as by the apparatus of introductions and biographies which he has appropriated from the whole range of both French and English literature for the volumes. The entire work is executed in elegant uniform style, and will introduce into American literature a splendid accession from the most brilliant nation of continental Europe. Never were a more splendid set of foreigners naturalized in our country than Montaigne, Fenelon, Voltaire, and the miraculous Pascal.

(49.) "*Studies, Stories, and Memoirs*. By Mrs. JAMESON, Author of '*Characteristics of Women*, etc.'" (24mo., pp. 408. Boston: Ticknor & Fields. 1859.) Mrs. Jameson is one of the established lady classics of English literature. The pure, flowing, imaginative, feminine character of her writings renders them a favorite with the best class of minds. The present volume is a delightful miscellany. The "studies" are mainly of Byron, Goethe, Schiller, Hoffman, and other German topics, natural and supernatural. Then there are four Tales; and then Art Criticisms upon Titian, Washington Allston, and Adelaide Kemble. It is one of Ticknor & Fields' blue and gold series of English and American classics, uniform with Percival and Owen Meredith.

(50.) "*The Pasha Papers*. Epistles of Mohammed Pasha, Rear Admiral of the Turkish Navy. Written from New York to his Friend, Abel Ben Hassen. Translated into Anglo-American from the Original Manuscripts, to which are added Sundry other Letters, Critical and Explanatory, Laudatory and

Objurgatory, from Gratified or Injured Persons in various Parts of the Planet." (12mo. Pp. 312. New York: Charles Scribner. London: Sampson, Low, Son, & Co. 1859.) The pasha inspects American affairs on American ground from a high, philosophical, Mussulman aspect. His quizzing-glass detects very many exposed points. Its magnifying power sometimes gives them a peculiarly exaggerated magnitude which illustrates the real ridiculousness even in their proper dimensions; just as a microscope, even by magnifying, reveals proportionate truth. On the whole, seen in the lights he reflects upon us, we are a great, funny, foolish, incomprehensible set of peoples. It is good to be made to laugh at our own follies. It aids digestion and reformation together. Good, therefore, is the pasha!

VII.—Juvenile.

"*The Angel of the Iceberg*, and other Stories, illustrating great Moral Truths. Designed chiefly for the Young. By JOHN TODD. (16mo., pp. 374. Northampton: Bridgman & Childs; New York: Sheldon & Co.; Philadelphia: E. H. Butler & Co. 1859.)

"*Ben Sylvester's Word*. By the Author of 'The Heir of Redcliff.' (18mo., pp. 141. Appleton & Co. 1859.)

"*Fanny the Flower-Girl; or, Honesty Rewarded*. By SELINA BUNBURY, Author of 'Glory, Glory, Glory,' etc. To which are added other Tales." (18mo., pp. 159. Carter & Brothers. 1859.)

"*Truth is Everything*. A Tale for Young Persons. By Mrs. THOMAS GELDART, Author of 'Emilie the Peacemaker,' etc. First American from the Third London Edition." (18mo., pp. 171. New York: Sheldon & Co.)

"*Alice and Adolphus; or, 'Worlds not Realized.'* By Mrs. ALFRED GATTY, Author of 'Parables from Nature.'" (24mo., pp. 164. Carter & Brothers. 1859.)

"*Agnes Hometown's School Days and Holidays*. By Mrs. OLIPHANT, Author of 'Katie Stewart,' etc. (12mo., pp. 298. Boston: Gould & Lincoln; New York: Sheldon & Co.; Cincinnati: George S. Blanchard. 1859.)

"*Henry Willard; or, the Value of Right Principles*. By the Author of 'Edward Clifford.'" (18mo., pp. 318.)

"*Sunday Sketches for Children*. By a Father." (24mo., pp. 259. M. W. Dodd. 1858.)

"*More about Jesus*. With Illustrations and a Map. By the Author of 'Peep of Day,' 'Reading Without Tears,' etc. (Square 12mo., pp. 246. Harper & Bros. 1859.)

"*Howard and his Teacher*, the Sister's Influence, and other Stories. By Mrs. MADELINE LESLIE, Author of 'Cora and the Doctor,' 'Household Angel,' etc. (16mo., blue and gold, pp. 244. Boston: Shepard, Clark, & Brown. 1859.)

"*The Circle of Blessing*, and other Parables from Nature. By Mrs. ALFRED GATTY." (24mo., pp. 153. Carter & Brothers. 1859.)

"*Motes in the Sunbeam*, and other Parables from Nature. By Mrs. ALFRED GATTY, Author of 'Worlds not Realized,' 'Proverbs Illustrated,' 'Aunt Judy's Tales,' etc. (16mo., pp. 153. New York: Carter & Bros. 1859.)

"*A Little Thing Great*; or, the Dance and the Dancing School. Tested in a few plain Sermons. By JOHN T. BROOKE, D.D., Rector of Christ Church, Springfield, Ohio." (16mo., pp. 116. Robert Carter & Bros. 1859.)

"*The Boy's Book of Modern Travel and Adventure*. By MEDITRITH JONES." (16mo., pp. 333. New York: D. Appleton & Co. 1859.)

"*Uncle Jack, the Fault Killer*." (16mo., pp. 143. New York: Carter & Brothers. 1859.)

VIII.—Miscellaneous.

"*The Christian Graces*. A Series of Lectures on 2 Peter i, 5-12. By JOSEPH P. THOMPSON, Pastor of the Broadway Tabernacle Church." (12mo., pp. 280. New York: Sheldon & Co. 1859.)

"*Prairie Farming in America*. With Notes by the Way on Canada and the United States. By JAMES CAIRD, M.P., Author of 'English Agriculture,' etc. (12mo., pp. 130. New York: Appleton & Co. 1859.)

"*Home Memories*; or, the Echoes of a Mother's Voice. By Mrs. CAREY BROCK, Author of 'Children at Home,' etc. (12mo., pp. 329. New York: Appleton & Co. 1859.)

"*Adam Bede*. By GEORGE ELIOT." (12mo., pp. 496. Harper & Brothers.)

"*The Romance and its Hero*. By the Author of Magdalen Stafford. (12mo., pp. 424. New York: Harper & Brothers. 1859.)

"*Proverbs Illustrated*. By Mrs. ALFRED GATTY, Author of 'Parables from Nature,' etc. (24mo. Carter & Brothers. 1859.)

"*The Exploits and Triumphs in Europe of Paul Morphy*. By Paul Morphy's late Secretary." (16mo., pp. 201. New York: Appleton & Co.)

"*Catharine*. By the Author of 'Agnes and the Little Key.'" (12mo., pp. 192. Boston: J. E. Tilton & Co.; London: Knight & Son. 1859.)

"*Gerald Fitzgerald 'the Chevalier'*. By CHARLES LEVHR." (12mo., pp. 112. New York: Harper & Brothers. 1859.)

"*Love me Little, Love me Long*. By CHARLES READE, Author of 'It is Never too Late to Mend,' 'White Lies,' etc. (12mo., pp. 434. New York: Harper & Brothers. 1859.)

"*The Bertrams*. A Novel. By ANTHONY TROLLOPE, Author of 'Barchester Towns,' 'Doctor Thorne,' etc. (12mo., pp. 528. New York: Harper & Brothers. 1859.)

"*The Christian's Daily Treasury*, a Religious Exercise for every Day in the Year. By EBENEZER TEMPLE, Author of 'The Domestic Altar,' etc. (12mo., pp. 432. Boston: Gould & Lincoln; New York: Sheldon & Co.; Cincinnati: George S. Blanchard. 1859.)

"*Frank Elliot*; or, the Wells in the Desert. By JAMES CHALLEN, Author of 'The Cave of Machpelah,' 'Christian Morals,' etc., etc. (12mo., pp. 347. Philadelphia: James Challen & Son; Lindsay & Blakiston. 1859.)

"*The American Home Garden*, being Principles and Rules for the Culture of Vegetables, Fruits, Flowers, and Shrubbery. By ALEXANDER WATSON. Illustrated." (12mo., pp. 519. New York: Harper & Brothers. 1859.)

"*Christian Brotherhood, a Letter to the Hon. Heman Lincoln.* By BARON STOW, D.D., Pastor of the Rowe-street Church, Boston." (12mo., pp. 206. Boston: Gould & Lincoln; New York: Sheldon & Co.; Cincinnati: George S. Blanchard. 1859.)

"*History of the Republic of the United States of America, as traced in the Writings of Alexander Hamilton and of his Contemporaries.* By JOHN C. HAMILTON. Vol. III." (8vo., pp. 569. New York: Appleton & Co. 1859.)

"*Memoirs of the Empress Catharine II., written by herself.* With a Preface by A. HERZEN. Translated from the French." (12mo., pp. 309. New York: Appleton & Co. 1859.)

"*Summer Pictures.* From Copenhagen to Venice. By HENRY M. FIELD, Author of 'The Irish Confederates, and the Rebellion of 1798.'" (16mo., pp. 290. New York: Sheldon & Co.; Boston: Gould & Lincoln. 1859.)

"*Duties of Christian Masters.* By H. N. M'TYRE, D.D., edited by THOMAS O. SUMMERS, D.D." (24mo., pp. 287. Nashville, Tenn.: Southern Methodist Publishing House. 1859.)

IX.—Pamphlets.

An Essay on the Treatment of Cataract. By MARK STEPHENSON, M.D., Surgeon of the New York Ophthalmic Hospital, Fellow of the New York Academy of Medicine. Read before the American Medical Association at the City of Washington, May 6, 1858. (12mo., pp. 28. Philadelphia: Collins, Printer. 1858.)

"*Church Anti-Slavery Society.* Proceedings of the Convention, which met at Worcester, Mass., March 1, 1859. (12mo., pp. 31, with Circular. New York: J. F. Trow. 1859.)

"*A Statistical View of American Agriculture, its Home Resources and Foreign Markets, with Suggestions for the Schedule of the Federal Census in 1860.* An Address delivered at New York before the American Geographical and Statistical Society on the Organization of the Agricultural Section. By JOHN JAY, Esq., Chairman of the Section, and Foreign Corresponding Secretary. (12mo., pp. 81. Appleton & Co. 1859.)

X.—Recent Publications.

CARLTON & PORTER, 200 Mulberry-street, New York, have recently added the following to their list of publications.

GENERAL CATALOGUE.

The Mother's Mission. Sketches from Real Life. By the Author of "The Object of Life." (Wide 16mo.) Five Illustrations.

Pleasant Pathways; or, Persuasives to Early Piety: containing Explanations and Illustrations of the Beauty, Safety, and Pleasantness of a Religious Life.

being an Attempt to persuade Young People of both Sexes to seek Happiness in the Love and Service of Jesus Christ. By DANIEL WISE, Author of "The Path of Life," "Young Man's Counselor," etc., etc. (Wide 16mo.) Two Illustrations.

The Immortality of the Soul, and the Final Condition of the Wicked, carefully Considered. By ROBERT W. LANDIS. 12mo., pp. 518.

The Lord's Supper. By SAMUEL LUCKEY, D.D. With an Introduction by Bishop JAMES. 18mo.

SUNDAY-SCHOOL CATALOGUE.

Willie's Lessons; or, Simple Illustrations of Verses of Scripture. Three Illustrations. 18mo.

Willie Trying to be Manly. By the Author of "Willie's Lessons." Three Illustrations. 18mo.

Willie Trying to be Thorough. By the Author of "Willie's Lessons." Three Illustrations. 18mo.

Young People's Library.

The Poet Preacher: a Brief Memorial of Charles Wesley, the Eminent Preacher and Poet. By CHARLES ADAMS. Five Illustrations.

My Sister Margaret. A Temperance Story. By Mrs. C. M. EDWARDS. Four Illustrations.

Palissy the Potter; or, the Huguenot, Artist, and Martyr. A True Narrative. By C. L. BRIGHTWELL. Eighteen Illustrations.

Sunday School and Youth's Library.

What Norman Saw in the West. By the Author of "Four Days in July," and "A Winter at Woodlawn." Eight Illustrations.

The Backwoods Boy who became a Minister; or, the Family and Personal History of Henry Adolph. By Rev. J. H. PITEZEL, Author of "Lights and Shades of Missionary Life." Seven Illustrations.

Little Joe Ashton; or, Forbidden Ground. With other Stories. One Illustration.

Old Jonas; or, the Kind Old Sailor who conquered his Temper: and The Three Baskets; or, what Henry, Richard, and Charles did while Papa was away. One Illustration.

Paul and Harry Fane; or, the Two Sons. With other Stories. Two Illustrations.

Minnie Wingfield and Polly Bright; or, Wings and Stings. By A. L. O. E., Author of the "Roby Family," etc. Three Illustrations.

Georgy Lee; or, the Boy who Became a Great Artist: and The Shadow in the House. By Mrs. O. A. S. BEALE.

Henry's Fireside, with Peeps at his Grandpa's Farm. By the Author of "Little Ella." Two Illustrations.

Faithful Bridget.

Little Orange Seller.

Library A.

Four Pretty Stories for Little Boys and Girls.*Janet Bruce*, and other Stories.

NEW TRACTS.

The Judge is Merciful.	Prayers to the Virgin.
This Year thou shalt Die.	Bible Baptist.
Address to Convinced Sinners.	Woman's Duties.
I will be a Christian.	Mind your Business.
Wrath of God.	Remember.
How much do you Owe ?	Advice to a Young Convert.
Without God in the World.	

NEW HAND-BILL TRACTS.

Now is the Day of Salvation.	Just as I am.
Jesus died for me.	Yet Alive.
Apostasy and Tears.	The Cross.
Speak gently.	Last Opportunity.
Worth of the Soul.	"Yet there is Room."
Thy Will be Done.	Important Questions.
The Brazen Serpent.	Nearer to Thee.
Dr. Johnson's Death-Bed.	Another Child in Heaven.
Wants.	Should I be happy in Heaven ?
The Ten Commandments.	Horrors of the Second Death.
Christ, a Revelation of God.	Is Christ your Saviour ?
Do you attend Worship ?	Joy in Heaven.
What cannot God do ?	The Confessional.

BOOKS IN PRESS.

Inside Views of Methodism ; or, a Hand-book for Inquirers and Beginners.
By Rev. W. Reddy.

Life of Adam Clarke, LL.D., etc. By Rev. J. W. Etheredge, M.A.

Dr. Stevens's History of Methodism. Volume II.

A Pretty Little Library. 10 vols. 48mo.

Stories in Verse, for Children.

Facts about Boys: a Selection of Interesting and Instructive Anecdotes.

New Sunday School Manual.

Young Pilgrim. A Story illustrative of "The Pilgrim's Progress." By the Author of "*The Giant-Killer*," etc.

The Arbor ; or, Sequel to Voices from the Old Elm.

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